

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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TOPICS OF THE TIMES.

The *Rebus*, of Russia, treating of dreams which have been realized, says: M. Masein relates the fact of the appearance of a father to his son and his declaring to him that with a certain notary were documents indispensable to the winning of his suit in court.

The celebrated Russian prestidigitateur, Leon Peusner asserts, says *Revue Spirite* for April, that direct writing by spirits in séances under the control of M. Theodore Munster at Proscurow (Little Russia) as well as materializations, playing on the piano without contact and displacement of furniture, are something more than skillful juggleries.

Ex-senator Palmer, president of the World's Columbian Exposition, said to a representative of the press lately: If I know the mind of the directorate it is to open the doors of the great show Sundays. Possibly it will be decided to close them half the day, during the morning, and keep them open from 12 o'clock. The machinery will not be running, as it is best to have one day of rest for the exhibitors. But the show will all be there and the people can see it that day as well as any day of the week. We consider the best interests of Chicago in making that decision, for otherwise the grogshops of the city would be crowded with visitors.

The evolution of electricity was thus recently described by Dr. C. F. Chandler in a lecture before the Columbia school of mines: All the energy in the world comes from sunshine. Even the energy in the electric battery that rings the door-bells of our homes has its origin in the light of the great solar system. The force in the copper wire that sets the bell to ringing comes from the zinc plates in the battery jar. The energy in the zinc plate comes from the anthracite coal with which it was burned when taken from the mines, and finally, the energy in the anthracite coal was put there by the sunlight that fed and nourished it when it existed, ages ago, as trees and plants.

In his very able review of Prof. William James' work, "The Principles of Psychology," Prof. F. W. H. Myers, in the April number of "Proceedings of the Society for Psychical Research," says: There has been much reduction of alleged supernatural phenomena to causes familiar to materialistic science. There has been much insistence on views of "multiplex personality" and the like, which are dreaded by many minds as destroying the spiritual unity of man. There has, in short, been a complete acceptance of those analytical methods to which the partisans of the mechanical view of the universe appeal with an air of triumph which to us seems at least premature. But on the other hand we have collected much new evidence of a positive kind. There has been what we regard as adequate evidence of telepathy—a power of direct communication from mind to mind which is difficult to reconcile with the ordinary materialistic synthesis. There has been evidence also—less in quantity, but to me convincing—of clairvoyance—of the supernormal acquisition of knowledge as to present, past, and perhaps even future things. And

there has been evidence which points *prima facie* to the agency of departed personalities, although this evidence has also been interpreted in other ways.

"Decoration" Day, "Memorial" Day, the Grand Army of the Republic, and the War of the Rebellion are inseparably connected with the holiday which has now become an established American institution, writes Albion Tourgee in the Chicago *Inter Ocean*. Whether it should be termed "Decoration" Day or "Memorial" Day has been and still is a mooted question. In public parlance and by legal enactment it is known as "Decoration" Day; by the action of the National encampment of the Grand Army, in 1882, it has since been known in that body as "Memorial" Day. The question of its designation is not without historical interest. The periodical decoration of the graves of those who fell during the war of rebellion, began before the close of that struggle. In several instances it was participated in by schools and the people generally. On the 13th of April, 1862, one year after Sumter fell, four ladies, in company with Chaplain May, of the Sixteenth Michigan Volunteers, decorated the graves of the soldiers buried on Arlington Heights. In May of the next year the same ladies with a number of others repeated the ceremony at the same place. At least one of them, Mrs. Evans, afterward of Des Moines, Iowa, has left on record the fact that the little coterie called this service their "Decoration" Day. In May of the next year, 1864, it was repeated on a somewhat more extended scale at Fredericksburg. It is claimed for these ladies that by this periodic action and by the use of the term, "Decoration Day," they became the originators of the May festival of patriotic and heroic commemoration. So far as any one individual can claim credit for what soon became a universal impulse this is probably correct. At least it is better founded than any other which has come under the Bystander's notice. It is probable, however, that both the date and character of the observance were more the result of the events of that historic month of May, 1865, than of any individual act or suggestion. It was the hour of triumph and the month of flowers.

The Archbishop of Mexico, who died last February, was, says *La Ilustracion Espirita*, a Spiritualist, convinced of the great truths our philosophy contains, but he lacked courage to place his belief above his social position and risk his high rank in the Catholic hierarchy by avowing himself an adept of the new science. He was known in ordinary life as Felgao Antonio Labatida y Davolo. It may be added to these notices of the advance of Spiritualism in Mexico, that the *Revue Spirite* of April says: "General Refugio Gonzales (the editor of *La Ilustracion Espirita*) writes us from Mexico that in that city there is a vast current of Spiritualism; that men in high station like the archbishop, the president of the Republic and three ministers are acquainted with our doctrines and adopt them, without, however, making use of them as we do. There are veritable conversions among the savants, that of Alphonse Herrera, the learned naturalist, who has taken the thing to heart and is making an active propaganda; and the same has taken place with the first female doctor in medicine, a writing medium of the best kind and a rare clairvoyant; she

at first concealed her belief, but now she has by a sort of masonry of adoption, affiliated with herself a great number of lady Spiritualists, and all of them are making an active propaganda in such way that Spiritualism is making enormous progress in Mexican society." In the Island Mauritius also, says this sage journal, Spiritualism is creating great interest. "In Roumania," writes Mr. Yangkis, "Spiritualism is advancing every day here, which is for us a great satisfaction; we are engaged in founding a Spiritualist society, which will propagate our doctrines in Roumania and which will weaken the hold of materialism newly planted in this country." In Australia, M. N. Joubert says in same journal: "The great mediums who visit Australia all complain that the climate is against them, for it diminishes their powers quite sensibly." At Sydney the sea breezes enervate the people especially in the summer, and this must act magnetically on persons endowed with mediumship. The great business activity may also have its influence adverse.

In his recently published essay on Herbert Spencer's Synthetic Philosophy B. F. Underwood says: "One anti-theological writer characterizes Spencer's thought as a 'spook' philosophy; on the other hand, an idealist, a disciple of the late Thomas Hill Green in the latest number of the *Journal of Speculative Philosophy* speaks of 'the philosophy of scientific materialism and agnosticism of which Mr. Herbert Spencer is the most distinguished exponent,' of the 'full-fledged scientific materialistic philosophy of Lewis and Spencer and their adjutants,' ignoring the fact that in Spencer's philosophy, conceptions of matter and motion are treated merely as symbols of an ultimate reality which is manifested beyond consciousness as matter and motion and in consciousness as feeling and thought." In regard to this persistent misrepresentation of his position Herbert Spencer in a letter read before the Brooklyn Ethical Association last Sunday evening, says: In olden times persecuting priesthoods were content if a so-called heretic would recant and say he agreed with them. Whether he did at heart accept their belief was a matter of indifference so long as he outwardly confirmed and expressed that belief. These tactics have in our days been inverted. Defendants of the established creed, no longer able now to produce apparent agreement by force, exaggerate as much as they can the disagreement, so as to make their antagonists hateful. Persistently ascribing to them views they do not hold, they thus furnish themselves with weapons of offense, and they find the weapons so convenient and effective that no proof that they are false weapons will make them desist from using them. I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done, as you know. My antagonists must continue to vilify me as they please; I cannot prevent them. Practically they say: "It is convenient to us to call you a materialist, and you shall be a materialist whether you like it or not. In my earlier days I constantly made the foolish supposition that conclusive proofs would change beliefs. But experience has long since dissipated my faith in men's rationality."

THE BILL AGAINST FRAUD.

On the 16th page will be found a summary by a JOURNAL representative of the latest proceedings and present status of the bill now before the Illinois legislature. We have thus far given comparatively little space in THE JOURNAL to the advocacy of the measure, for the reason that it has seemed unnecessary. We had supposed that a law so short, specific, perspicuous, and meritorious would be readily mastered, understood and approved by all honest people professing Spiritualism and possessing average intelligence. This would have been the case had not certain schemers in combination with known frauds combined to defeat the measure by befogging the issue and by wholesale and willful misrepresentation of the bill. We once more invite the attention of sober-minded, intelligent, well-intentioned people to the measure which reads:

Every person who for profit or gain or in anticipation thereof for the purpose of presenting what is commonly known as spirit materialization, shall personate a spirit of a deceased person, or who shall by trick, device, or mechanical contrivance present anything to represent the spirit of a deceased person shall be guilty of a misdemeanor, and upon conviction shall be subject to a fine of not less than \$100 nor more than \$300, or confined in the county jail not less than three months nor more than six months or both in the discretion of the court. This act shall not be deemed to apply to any portion of a scene or play in any theatrical presentation.

The opponents of the bill may be divided into three classes: (1) Those persons who under the cloak of mediumship are practicing the particular phase of deception named, or some other and fear the next thing will be a law to hit them; and (2) those who are linked with them either as confederates, "lovers" or dupes, and those who knowing the character and practices of these criminals, aid, abet and encourage them for purposes of gain and self-interest, and (3) those innocent, well-meaning people who are always influenced by the talk they listen to and never make vigorous personal effort to study and master a question like this for themselves and whose sympathies and fears are easily aroused, thus rendering them ever the easy prey of the designing and crafty. Among this latter class are some excellent people who in the ordinary affairs of life exercise good judgment, but in matters like the one under discussion are apt to show weakness.

To the first two classes it were worse than useless to offer any arguments based on justice and sound morals, or to appeal to any supposititious love of truth or sentiment of patriotism or religion; if they have either it is so encrusted with selfishness or vice or passion or all of these intermingled as to defy any solvent this side of the grave. With the third class and that large body of thoughtful people who have thus far given but little attention to this bill in the belief that as it was a righteous and needed measure it would become a law without help from them we desire to briefly as may be consider the bill and the objections offered by its opponents.

It is asserted "The law will touch all mediums for every phase of spirit manifestation and subject them to annoyance and persecution." It is difficult to say which is the more surprising, the audacious falsity of this cry or the readiness with which it is accepted and repeated by the unreflecting. The opening lines of the bill specifically define the one class of frauds at which the law is alone aimed, to wit: "Every person who for profit or gain or in anticipation thereof for the purpose of presenting what is commonly known as spirit materialization," etc. How can language be employed to limit and restrict the law any more rigidly? It cannot be done! The objection is fallacious and known to be so by those who advance it.

"It interferes with our rights and abridges our religious liberty; it is a slur upon Spiritualism." Thus shout those who thereby virtually claim a right to swindle the public and coin money from the breaking hearts of mourners seeking knowledge of their dead; and their backers, notorious as among the most irreligious in the community, repeat the cry and with canting hypocrisy plead religious privileges as a bar

to the law; these people who scoff at religion and never tire of villifying its teachers and representatives, who never lose an opportunity to ridicule any endeavor or argument in the interests of cooperative religious work in the Spiritualist ranks, these people posing as religionists! Why, the idea is too absurd even to be amusing. Let us see about this plea: The bill says that "every person who . . . for the purpose of presenting what is commonly known as spirit materialization shall personate the spirit of a deceased person . . . shall be guilty of a misdemeanor," etc. Has it come to this, that the opponents of the bill openly admit that they have a religion in which the practice of fraud, the obtaining of money by deception and the practice of inveigling the weak and unsuspecting into the dark resorts of mountebanks and lechers are vital tenets and must not be restricted by the State? This is virtually what they say and exactly what they secretly intend when they assert that this bill infringes upon their religion. By parity of reasoning, horse thieves and burglars, aye, even the dreaded Mafia, may with equal propriety complain that the laws against horse stealing, house breaking and murder are unwarranted abridgements of their religious rights and privileges. For shame! for shame! You honest, virtuous, truth-loving, unsophisticated Spiritualists in your sweet, pure homes in country and town, be not deceived and misled into opposing this law which is intended to protect you and your neighbors, and all honest mediums, and to rid Spiritualism and the community of a horde of harpies, vampires and human parasites. Surely you will scorn the imputation that your hopes for the future and your religion are based on fraud and that you are bound to protect and foster tricksters. You claim to found your faith on personal knowledge, surely you desire that the methods for obtaining knowledge of spirit manifestation shall be freed from every taint of doubt, suspicion and evil. Study the bill carefully and without prejudice; do this in a judicial and intelligent manner and you will with one accord stand with THE JOURNAL in advocating its passage.

Weeks ago, when the outcry began against the bill, we publicly offered in these columns to join its opponents in submitting it to any reputable first-class lawyer in Chicago and to publish his opinion; if the opinion was adverse to our position we to pay the bill; otherwise the opponents. The offer was not accepted. The declaimers against the law assert they are opposed to fraud but claim that existing laws are sufficient. They know better, and that is the reason they extol the efficiency of existing statutes. They know that as the law now stands no trickster need fear punishment. They know this by experience. They have not forgotten how the notorious Bangs sisters, Mrs. Carrie Sawyer and many others here and elsewhere have escaped after being exposed in the most flagrant deceptions.

All order-loving, virtuous people of intelligence, regardless of their polities or their respective beliefs as to a future life, whether they believe that spirits manifest to mortals or not, will favor this law. Especially will all rational, moral, religiously inclined Spiritualists favor it when once they realize what is involved. Members of the Illinois General Assembly should realize that no bill before them this session is more vital to public morals and the good name of their commonwealth than this. They should be made to realize, if they do not already, that short and plain as is the bill it strikes at a terrible evil, and by suppressing that evil encourages the orderly development of that stupendous subject, psychical science, than which nothing can be of more profound interest to every legislator and every constituent, and this whatever may be his religion or belief in a future life.

Now a word of a personal nature in closing: We have been an active Spiritualist for twenty-five years, we number among our friends a majority of the representative Spiritualists and psychical researchers of the world. Leading men in the various learned professions have in many cases been drawn to the investigation of the phenomena of Spiritualism through the respect for the subject gained by observing our career

and methods. Scattered far and wide the world over are sweet and noble souls in every honorable walk of life who have come to look to us as a friend and counsellor in our special field. We have never asked whether it would personally advantage us to do this or not to do that; but first, last, and all the time we have had an eye single to the glory of Spiritualism—of Spiritualism in its all-embracing sense as the philosophy of life; of a Spiritualism too grand and comprehensive, too noble and free to be restricted by any sectarian harness or partisan spirit; of an eclectic Spiritualism which recognizes and utilizes the true and the good in all human activities. Is it probable, is it even possible, for us with such a history and after a life of active endeavor in the interests of Spiritualism to so stultify our record and forget our manhood as to go before the legislature of Illinois and ask for the enactment of a law which shall abridge the lawful rights of any human being, or reflect upon the honor of a cause to which all our mature years have been given? No! not one who reads this will believe it probable or even possible. Then let our enemies and the enemies of law and order do their worst; let them misrepresent our motives; let them oppose and even defeat the proposed law if they can, we shall none the less believe that a God of love and justice reigns supreme and that in some mysterious way all will come right in the hereafter.

REMINISCENCE OF HOME.

In *Figaro*, Pierre de Lano is writing a very long history entitled, "Souvenirs D'Historie; the Empress Eugenie; Spiritualism at the Tuilleries." There are several allusions to Home, the English medium, who is characterized as "charlatan," though the writer says that "this charlatanism, not yet explained, imposed on the emperor whose advice Europe sought for, on an empress and on a court whose intellectual sharpness was proverbial." *La Revue Spirite* says: "The first time that he [Home] appeared in society at Paris was at a ball at the house of Countess X—, the wife of the first ambassador of Russia accredited to France after the war in the Crimea. Madame X—, although separated from her husband and living by herself, was in the habit of receiving a great deal, and especially the officials at her salon. Before the dances, the mistress of the house, who had introduced Homé to her guests, asked him to produce some experiments. He was not slow to avail himself of the invitation, and soon there were to be seen pictures and furniture moving about—the first swinging on their nails from right to left, the furniture changing places very briskly and with a good deal of noise. I report the fact and those which follow in this narration as a faithful historian, that is to say, copying word for word almost, a memoir which has been confided to me and which forms a part of the notes of which I make use, since I have the honor to publish these souvenirs in *Figaro*.

"One day the court being at Fontainebleau—it was Sunday morning—the empress proposed to the women who accompanied her to go with her to the kiosque on the lake. This wish was satisfied and each one, as always, placed herself at the table which the American (?) was not long in consulting. Among the ladies present were, on this day, the Grand Duchess Stephanie de Badeá, aunt of the emperor, as well as her daughter, the Princess Marie, Duchess of Hamilton.

The table solicited to talk was dumb for an instant. But to repay for the delay there came upon the windows of the kiosque a noise like a deafening crash of hailstones raining on them with violence. At last the spirit decided to break the silence and as on the order from Home the terrified women became attentive and the following discourse took place: 'What are you doing here? It is Sunday. Your place is elsewhere. You ought to be at church.'

The empress, very superstitious, arose then, and taking with her her lady friends, they went altogether to make their devotions. This fact, says the memoir, is very easily explained. It must be supposed that Home, simply informed of the religious sentiments of

the empress by some one of her company, made divination this morning pay well. After dinner, on this same day, they entered a carriage to return to Paris. Just while the train was in motion another scene of magic occurred. Home who no more left the side of the empress, and who had his place distinguished above all others wherever she went, was seated in the middle of the saloon car, when suddenly the seats, the cushions, the pillows, the and tables set themselves to dancing infernally, hitting people and things. The prince imperial, quite an infant at the time, took fright before this uproar and, as much to keep him safe from a thump as well as to console him, one of the ladies present was compelled to take hold of him and caress him, carrying him in her arms for the rest of the journey.

"These facts which I take from the memoir of which I have spoken, will seem improbable surely to the most of those who will read them. However, he who relates them and whom I copy word for word, was one of the most considerable men of state in the empire, and his word like his writings would not for a moment be doubted. He was by no means a simpleton, and his hostility to Home proves that he gave no faith to his juggleries. Home, he said, evidently accomplished surprising things, but there was nothing supernatural in his performances. He must have been simply a very skilful prestidigitator and he must have possessed tricks which he could not fathom. I believe that in these words we must seek for the pretended magic of this adventurer, who for a moment had such a real influence on the court of the Tuilleries."

The editor remarks in a short foot-note that there is nothing surprising in the facts produced by Home; what is supernatural is the childish explanations *a priori*.

ELECTRICAL SCIENCE.

Mr. Edison is reported to have said that we are on the eve of some epoch-making discovery in electrical science and he has recently made statements concerning the consequences of the discovery of some practical means of obtaining electricity directly from heat—a problem upon which he has for some time been at work—predicting results fully as marvelous as those claimed for the Swiss invention. Should these reports be verified, or the conversion of heat into electricity be effected in some other way, the results would indeed be almost beyond the limits of conjecture in the changes wrought. An extraordinary cheapening of light and motive power would be brought about, and the cost of all kinds of mechanical production would be correspondingly diminished. Labor-saving devices of all sorts would be more generally introduced. Electric heating, instead of being merely theoretically practicable, would probably become the cheapest form of heat for domestic uses, as well as the most convenient. Another far-reaching result would be the introduction of cheap aluminum. That remarkable metal, the most abundant in its crude state of any on earth, is now most extensively produced by the means of powerful electric currents, and with a source of electric energy it could probably be manufactured as cheaply as iron. That would make it the most useful of all structural minerals, taking the place in a great measure of both wood and iron. And, above all, being the lightest of all metals, it is the belief of many of the foremost authorities in mechanical science that the era of systematic aerial navigation is only awaiting the introduction of cheap aluminum, which will make feasible the construction of airships with the necessary qualities of strength and buoyancy. One drawback in all such great changes lies in the making useless of so much machinery, so many appliances, so much capital invested in the methods which are thus displaced. Skilled workmen are deprived of their vocations and reduced to the ranks of the unskilled, and persons whose means are invested in the supplanted instrumentalities are often reduced to poverty. The more sweeping the changes, the more prevalent the distress which they cause. Of course, this is all righted in time, for the new methods produce new wealth, new trades, new avenues of employment are opened. Such advances

cannot fail to benefit all humanity in the end. But too often their monopoly for the enormous enrichment of a few has retarded their desired operation in the cheapening of service and lightening of labor for the multitude.

In a column editorial review of Colonel Ingersoll, inspired by his lecture on Shakespeare lately delivered in Chicago, the *Inter Ocean* gives a most accurate and comprehensive analysis of the orator. After paying just tribute to his genius and eloquence, the *Inter Ocean* says: And yet Colonel Robert G. Ingersoll is a magnificent charlatan, a brilliant, artful, captivating pretender, a juggler with the convictions and intelligence of men, astonishing, dazzling, pyrotechnical, affecting, touching, overwhelming, but with it all a poet, not a philosopher, a disputer, not a reasoner, a positivist, not an analyst, an entertainer, not an instructor, a vandal, not a creator. For a profound logic he substitutes a superficial ridicule or a subcutaneous sarcasm; he does not reason, he asserts or satirizes. His superb and isolated egotism informs him that he is an oracle to the world, and that all his utterances are received by the multitude as ex cathedra revelations of truth. . . . He reminds one of what Rousseau said of a class of philosophers: "Under pretense of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us for the true causes of things the unintelligible systems they have erected in their own heads; while they overthrow, destroy, and trample under foot all that mankind reveres, snatch from the afflicted the only comfort left them in their misery, from the rich and the great the only curb that can restrain their passions; tear from the heart all remorse of vice, all hopes of virtue; they still boast themselves benefactors of mankind."

Is it not time that Colonel Ingersoll, with his superb advantages of language and imagery and poetic sympathy and a powerful popularity, give over playing the jester and the sentimental and devote his powers to the doing of something of enduring value to mankind? Can he find no work to do seriously and honestly? Has he no other ambition than to make the lymphatic weep and the foolish laugh? Is his highest ambition to flout the intelligence of those who dissent from him and rail at the credulity of those who oppose their faith to his skepticism? Building word pictures is the art of the rhetorician, and in this Colonel Ingersoll excels; but truth exacts something other than platitude of the philosopher, the pretentious educator and benefactor of the race, and Ingersoll's tender to the treasury of truth and science rings sometimes very like base metal, the cheap and showy counterfeit of truth. Colonel Ingersoll has thus far done nothing for which the next generation will care to remember him; even his ablest, surest production, his lecture on Shakespeare, being so tinted with pettiness and unworthy folly, that minds of wisest censure must account it a miracle of sophomoric coxcombry.

There have been many boy preachers, but when before the present time was there an infantile Esculapius? The Atlanta *Constitution* gives an account of a youth, who has barely attained the age of five years, who possesses a knowledge of anatomy, especially of osteology, equal to that of many graduates of medicine. So said Dr. J. E. Price, of Virginia, who introduced him lately to the Southern Medical Society, of which he was unanimously elected an honorary member, as the youngest medical student known to the profession. His name is Albert Verner Fensch. In his exhibition before the society the child was able not only to give the technical and scientific names of each of the two hundred and odd bones of the human skeleton, but he described their various functions, divisions, etc. The little fellow prefers to amuse himself by fitting together and adjusting the bones of the human body (with which he has been presented a complete set) to playing with blocks, drums and whistles, and delights in tracing on anatomical charts and cuts the various blood-vessels of the human anatomy rather than amusing himself with picture books. He intelligently

listens to and appreciates a scientific lecture on anatomy, while scorning Mother Goose's melodies, and chooses his friends and acquaintances among physicians and medical students rather than from the children of his own age. This little anatomist is a favorite with the professors and a pet of the students of the Southern Medical College, where he rarely fails to be in attendance upon Prof. Nicholson's lectures on his favorite branch—anatomy. He was highly delighted and appeared to fully appreciate the honor conferred upon him, and in his own phraseology addressed the president and gentlemen of the society, thanking them for his election to honorary membership. "Doctor Albert," as he is called, says the Atlanta *Constitution*, by his acquaintances, can be seen on pleasant mornings, lunch basket in hand, trudging alone from Whitehall street crossing to Walton street, where he is in attendance at the kindergarten department of Mrs. Baylor Stuart's academy, where his long golden curls, rosy cheeks, intelligent blue eyes and amiable disposition make him a general favorite.

The *Iron Clad Age*, referring to Madame Blavatsky, incidentally mentions George Chainey, and says: "Chainey took it [theosophy] bad and has probably been translated as he has not been heard from for many moons." On the contrary, Chainey is still in the flesh; as much as ever, as is shown by the following, taken from a recent number of the *Agnostic Journal* (London): George Chainey, or—as he was called among his intimates here in London—"God," has left for Palestine, accompanied by three ladies. On whatever continent "God" sets foot he has a following of "devout women" of the Ann Kimball type. *Psyche*, the organ of Unintelligibility, which got starved to death in London, is shortly to be published from the Mount of Olives. The moon would, no doubt afford a more appropriate publishing office; but the state of the psychic exchequer, and other considerations prevent "God" and his three devout women from going there, at least in the meantime. "God" favored us with a complimentary visit before he shook the dust of London from his celestial feet. He knows "the Supreme" will send him money. . . . Chainey and Schweinfurth ought to go into partnership.

Thomas A. Edison was recently in this city, when he was asked if he had an electric novelty for the Columbian Exposition. He replied: "Well, I have a thing in view, but the details are yet somewhat hazy. My intention is to have such a happy combination of photography and electricity that a man can sit in his own parlor and see depicted upon a curtain the forms of the players in opera upon a distant stage and to hear the voices of the singers. When the system is perfected, which will be in time for the fair, each little muscle of the singer's face will be seen to work, every color of his or her attire will be exactly reproduced, and the stride and positions will be as natural and varied as those of the live characters. To the sporting fraternity I will state that ere long this system can be applied to prize-fights. The whole scene with the noise of the blows, talk, etc., will be truthfully transferred. Arrangements can be made to send views of the mill a la stock and race-ticker."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

**"TRY THE SPIRITS."**

By S. T. SUDDICK, M. D.

In the three or four years in which I have been trying to investigate the phenomena, and read up the philosophy of Spiritualism—not being able to go from this secluded place to find out for myself—I have read much, both in the spiritual and secular papers, with regard to that phase of the phenomena known as materialization, both for and against it. As I have not the opportunity to test the matter for myself, I would like to make a suggestion to those who have.

Let a friendly understanding be established between a scientific investigating committee, consisting of men and women of wide reputation, and good moral standing—persons whose veracity would not be questioned. Let half of the committee consist of Spiritualists—not over-credulous Spiritualists, but persons of sound reasoning and analytical minds, and the other half of Christians of broad, liberal opinions, or liberal-minded agnostics, or partly of each. Give the medium his or her own time, place and conditions in all things, placing no bar in the way, but reserving the privilege of flashing an electric light upon the scene of materialization at any time the sitters may choose to do so; or of detaining in a gentle, friendly way, any materialized form that may come within reach of the sitter until it is thoroughly examined, or dematerializes in the grasp. If those in the Spirit-world wish to convince their loved ones yet in the flesh of their power to return, I think they would not object to such an arrangement.

Some people might find fault with this suggestion on the plea that "it is painful to spirits to be grabbed." Perhaps this would be the case if they were "grabbed" by unfriendly hands; but they seem not to object to kissing, caressing, and being caressed by their earthly friends in the flesh, while in the materialized condition—if reports are true—and they need only approach those whom they know to be friendly, and if they found their touch "painful," simply dematerialize in their grasp, which, if I understand it right, it would take them but an instant to do. "But," another objector might say, "materialized forms cannot bear a bright light." Then let them vanish. The very fact that they can vanish into the air is sufficient assurance that the materialization was a genuine spirit form.

If a spirit approaches me in the semi-darkness, and I take it by the hand, and the hand dissolves into nothing in my grasp, leaving my hand empty, or if I clasp it in my arms and it melts into thin air, it is as good a test as I want; but if it knocks me down and scampers off, kicking over a chair or two in its flight, I am not so sure. Or, if in a moderately good light, a spirit friend comes to me, and in the midst of a loving message, a sitter next to me flashes an electric light on the spot, and with lightning suddenness it vanishes from my sight, I would also consider that a good test, and would be convinced that I had really been listening to a "voice that had long been still;" but if, as the light flashed, the "spirit" should draw a "billy" and strike the man who flashed the light, and then hastily decamp, I should very much doubt its super-mundane origin.

Now, all the spirits that have ever been "grabbed" so far as I know, have turned out to be exceedingly material, and how are we, who have never witnessed a materialization, but have only read wonderful accounts of such phases of Spiritualism—judge of their truth? Have we any assurance that the spirits who have not been grabbed would not have been proven material also, had they been subjected to the same test? We often lay hold of our mortal friends and try in a pleasant, friendly way, to keep them near us for a brief space longer. Why not try in the same way to retain our spirit friends?

Will John Wetherbee, or some other person, who

fills column after column of our spiritual papers, telling in glowing terms of the beauty and loveliness of the "angels" he didn't hold, please hold one or two for a few minutes and record the results, just to satisfy some of us "doubting Thomases," who have no opportunity of seeing and examining for ourselves.

I suggest that it is only justice to Spiritualists, to investigators, to non-believers, and to the public generally, that a phenomenon so remarkable in its claims as that of materialization, should be subjected to a more rigid test than is usually applied to it. Truth, it is said, "wears no mask," "only asks a hearing," and we might add, "a seeing, a searching, a rigid examining." A truth that cannot bear investigation is no truth at all. A medium that would object to being subjected to the tests herein described, needs watching. I think that no materialization is entitled to the confidence of the sitters unless these friendly test relations be previously established between them and the medium. Let me hear the opinion of others on this subject.

ASTROLOGY.

By ROBERT ALLEN CAMPBELL.

"Man, the microcosm, is the exact duplicate, type and expression of the macrocosm."—*Aphorism.*

"Every animal is a type of man according to the planet reigning at the time of the man's geniture."—*Bochme.*

"All human events depend upon the general law of the solar system."—*Frederick Harrison in Nineteenth Century.*

The same forces which originate, preserve and control the solar system also create, continue and develop man. The forces and laws which determine the positions and relationships of the planets also determine the natural character—and, hence, the natural destiny—of the natural man.

In speaking of this matter it is common for students to use the terms "the evil influence of Saturn—the benign help of Jupiter—the destructive force of a square aspect, or opposition—the genial sympathy of a conjunction—and the protection, or great assistance of a trine."

No intelligent students of astrology, however, in the present day, think of the good or evil results as being due to the direct power of the planets, or to the direct influence of the aspects; for they, one and all, think of the results as flowing—not from the planets themselves, but—from the forces of the universe which these planets represent, and from the operations of these forces which the planetary aspects announce.

The hands on the clock face do not cause the time of day—they simply announce the hour. Similarly, the planets probably do not, in any appreciable degree, directly influence man; they simply symbolize the forces that do rule the universe and man. The aspects of the planets do not, probably, determine a man's life or destiny; they do in some degree indicate the favorable or unfavorable operations of some of the forces that are factors in determining man's character, tendencies, opportunities, etc.

There is not much dispute among intelligent men as to the principles here laid down, but there is a very great diversity of opinion as to the exactness, the fullness and the accuracy with which even the best astrologers can "read from the planets and their familiarities." No intelligent and honest student of astrology now claims any such accuracy or completeness for his "occultism," as the astronomer is constantly illustrating in his calculations. It is generally claimed that the accuracy and extent with which the astrologer can predict the querent's life and experience will be measured by the completeness with which he knows the different planetary influences playing upon him—as announced by his natal horoscope; and this claim is generally conceded by those who believe in the science of astrology. But this is perhaps more than the wisest astrologers claim for their art, for one of these best exponents of this "mystic magic" has an illustration like this:

Suppose I am a pilot on the Mississippi, and that I am perfectly familiar with the channel and currents of the river—or that I have the charts and descriptions of the stream in full detail. Now place a man in a boat—anywhere up the Mississippi—and I can predict, with fair accuracy, what his time, experiences and course will be as he floats down with the current. Give the man in the boat a rudder and it will be easy to announce some landings he will be very likely to make as well as many dangers he will naturally and easily escape—neither of which he could accomplish if he had no means of steering his boat. Still I cannot definitely state what landings he will choose and make.

Again, give the voyager a pair of oars, and I can with fair success announce many things he is capable of doing and some moves he is likely, or almost certain to make. Still there is no certainty as to where he will land or how long he will remain at any one place. Similarly the astrologer, who is well up in the art, can with great accuracy predict the life, experiences and destiny of a client who in the rudderless boat of his inheritance, drifts upon the current of his environment. When this client develops the rudder of discretion, by which to steer his boat as he descends upon the currents in the river of his life, there will be considerably more judgement required on the part of the diviner; and there will be more uncertainty as to the landing places and the time the navigator spends at each. And when the boatman on the voyage of life has developed the rudder of discretion, he is very likely to also attain to an aspiration to plan a voyage that will materially differ from the one resulting from drifting in the currents. He will then provide himself with the oars of effort.

The man is now using the river current of inheritance that flows through the banks, over the shoals and around the eddies of his environment. He is steering his course with the rudder of judgment; and he is increasing his speed, crossing the currents or even returning to a former landing for a longer stay or a better start. Thus intelligent aspiration, voiced in more or less effective effort, changes the natural destiny.

What can the astrologer predict for this last condition, in which the man is throwing off the shackles of fate, and carving out for himself a self-determined destiny? Has the astrologer any useful information for the one who may be thus described?

He stands, one foot on fate, another foot upon the step that he himself has carved. Yes, this is the character to whom the honest and intelligent astrologer may render the most useful information. The landings on the river may well represent the years of life. The pilot knows the currents, the bars, the rocks and eddies at and near each landing, and to these he gives his special attention. In like manner the astrologer gives minute and special attention to the forces and influences which are in operation at the recurring "revolutions," "lunations" and "familiarities."

To sum up it seems that the real astrologer, to a great extent, can divine the inherited character and the influencing environment of the individual. He reads in the "positions" and "familiarities" of the sun, moon and planets, the promised opportunities and the probable benefits—that are to be utilized and accepted—and he also reads, in the same way, the threatened dangers and probable obstacles that are to be avoided or at least mitigated.

The astrologer is not one who infallibly announces an inevitable end. The wise and artistic astrologer is one who announces the probabilities, points out the opportunities and possibilities and thus aids the client to secure desired results.

200 N. CLARK STREET, CHICAGO.

REMINISCENCES.

By MRS. J. M. STAATS.

CHAPTER IV.**FIRST VISIT TO THE FOX SISTERS.**

Leah Underhill, then known as Mrs. Brown, with her sisters, Margaretta and Katie Fox, were giving

public and private seances at their residence in 26th street. Stealing away one evening with a friend, who did not know where I was taking him, as he declared afterwards that his prejudice was so great he would not have gone had he known. They had arranged for a private circle but, owing to the non-arrival of two parties, we were allowed to remain in their place, not, however, until Dr. A. D. Wilson, one of the party present, had interrogated the spirits regarding us; if we were inharmonious unbelievers we, of course, would be ruled out. The question was a very momentous one, which was answered by a shower of raps, signifying approval, Mrs. Brown smiled, and good naturedly remarked, "the spirits welcome you."

A number of ladies and gentlemen were present in the circle, among whom were the late Dr. A. L. Wilson, Mr. and Mrs. Oliver Johnson, Mr. and Mrs. Charles Partridge, Dr. Kane, Rev. Dr. Benning, and others, whom I do not remember. We were seated by direction of the spirits, who insisted upon my having the place of honor at Mrs. Brown's right hand, much to the disappointment of a lady who had always occupied that chair. I was greatly pleased with my position, as it afforded me opportunity to watch the medium and observe, as I was sure I could, every movement; thereby discovering how the raps were produced by the use of the toes and knee joints.

We were but fairly seated before the raps, double and single, began on every part of the long hard-wood extension table used for the occasion. The alphabet was signaled for, and before I had time to think of toe joints, the names Henry and Frank were spelled, and I was told they were for me. In reply to my question as to what relation they bore to me, Henry replied, husband; and Frank, brother; which was true, and from that moment almost the entire time was given to me, a fact which I regretted, as it was unfair to others present, one of whom regarded it as ill manners on the part of my spirit friends.

A number of tests were given, mental and oral questions being answered with a wonderful accuracy, after which came the unwelcome prophecy that I would be a writing medium. I had never met any of the party present, never had seen the Fox sisters, and yet this strange lady had given me all these answers to my questions; nor this alone, she volunteered a little news to the effect that my son, then away, over a hundred miles from home at boarding school was to return. She spelled his name correctly, and upon my saying that I thought it might be for someone else, she replied spelling through alphabet, "Freddie is sick with measles, and is coming home." Sure enough, his spirit father was right; he was home inside of three days, and did have measles, the disease being incipient when he left boarding school.

The peculiar expression which accompanies the raps, sounds, or echoes, call them as one deems best, is unlike any sound before heard, and to one accustomed to hearing them, it would be difficult to imitate them, albeit, I am told, many have successfully counterfeited spirit rappings. I can say with all sincerity, not one of the many with whom I have had sittings has ever produced such wonderful raps, and in such remarkable volume and variety as I have heard with the Fox sisters. On one occasion I was present at a circle where a quiet, dignified, elderly lady, dressed in the garb of a quakeress, was communicating with her spirit mother. She added, "will my mother tell me by raps how many children she had?" Immediately the raps began one, two, three, and so on until we counted twelve, and still they continued to rap. At length Mrs. Underhill remarked that there must be a mistake. "No" said the lady, "my mother is right, I counted sixteen, and she had that number." She then asked, "Mother, tell me how many of them were boys?" When, with equal precision, twelve raps were counted, which number was correct. The sitter then told us that she had never before seen the medium, lived a great distance from New York, and yet every question was answered correctly. My sittings with Mrs. Brown at length came to be a repetition of the one unpleasant story, which grew more and more disagreeable; so much so that I stayed away from all places of investigation, for at every one the same pro-

phecy came, that I was to be a writing medium. I saw no good in the attempt of a supernatural power to teach mortals, especially through me the great lessons of life immortal; and determined once again to fortify every inroad, and tried as best I could to call it all humbug and believe myself deceived. All this I was willing to admit if I could get away from the annoying thought, which to me meant martyrdom and disgrace, withdrawal of friends, the breaking up of family ties, and becoming an object of pity generally.

In the positive state in which I placed myself I found no relief, not the slightest exemption, for all sorts of physical manifestations which are recorded in the catalogue began and appeared to usurp power over me. Chairs and tables were thrown about in open day-light, clocks stopped and started when no visible hand had touched them, books and pictures moved from their places before our eyes while none but our family were present, not one of whom had by effort of will or contact aided the invisibles in their strange way of showing their presence.

On one occasion, my father, mother and sister were conversing with a gentleman and lady who were making an evening call. The subject of conversation turned upon the manifestations to which both our friends were bitterly opposed. However, my mother proposed they should sit at an old-fashioned workstand or table, very substantially constructed, having a square top and heavy drawer, made in compartments for all sorts of utensils needful for sewing, etc. It was supported by four heavily carved legs, one of course on each corner. To this table the guests came very reluctantly, the unbelieving lady placing her hand lightly on one corner, remarking as she did so that she deemed it possible for a person to tip the tables himself without knowing it, thereby deluding himself and deceiving others. She had scarcely finished her remark before a peculiar grating sound was heard, and the corner of the stand at which she sat fell over into her lap, while the leg, which had been sawed off, dropped upon the floor. My father who had not joined the sitting asked what was the matter, and upon examining found that the solid hard wood had every appearance of having been sawed with great rapidity; further proof of which was obtained from the fact that the hard-wood saw-dust was visible upon the carpet, which upon careful examination was shown to be the wood of which the leg was constructed. Fortunately for my mother and sister, the leg operated upon was next the lady who was an avowed disbeliever. Hence, all possibility of its being done by visible agency, was out of the question. However, our caller after her astonishment had subsided evinced a desire to know, if an intelligence was present, who had given the manifestation. Upon my sister calling the alphabet, the name "James, your brother," was spelled out. "You know I was driven to learn the carpenter's trade"—the lady declared this to be true. A fact which was unknown to all present save the person to whom the test was given.

Thus months and years rolled along, and the unwelcome guests still committed their uncanny depredations. Our manifestations were almost entirely physical, all attempts at intelligence, save the one narrated above, ending in confusion. The gentlemen of our family were greatly opposed, my brother-in-law forbidding his daughters, two little girls, to visit their grandmother, who, he thought, would soon require a straight jacket. However we took advantage of their absence, and to gratify our curiosity would sit down more for a frolic than for anything of a serious matter. It so happened one day that we hired our little mediums, paying in candy and promises of amusement, if for that once they would sit down at the table with us. After sitting a few moments the enormous old-fashioned mahogany center table began to be singularly active and intelligent; it whisked about in every direction and finally made a bolt for the door leading from the room into the main hall. The door being closed, it expressed great dissatisfaction by bumping against it, each time showing greater force as if anxious to go through or out of the door. When we pulled it back, which required the combined force of our party of five, no sooner did we take our hands

from it than away it went straight to the door. At length, wholly unable to understand this piece of furniture, one of the party proposed opening the door—a suggestion which gratified our table immensely as it began to gyrate, and finally waltzed out into the hall, where we supposed it would stop. Not so, the end of the journey was not at the foot of the stairs, for after several efforts to hitch itself up to the lower stairs, my sister told one of her daughters not to touch it, while the other one placed the tip of her fingers upon the two great claw feet on the opposite of the other two. Immediately these two feet raised up and came down squarely on the stairs, and on it went, our little medium scarcely touching the outer feet on which her fingers rested. Up it went, a hitch and hop, up a long flight of stairs, whizzed through the hall into the second story front room, placed itself in the middle of the floor and was still, while we followed, astounded at the proceeding. We seated ourselves around it thoroughly subdued, none of the party feeling any of the levity which had been shown by us before this mute witness of a power for which we could not account had made such a remarkable appeal to our common sense. We placed our hands upon the table, the signal for the alphabet was given; my sister, calling it, placed her letters as they were given all in a line without mark or separation. Finally the table stopped, the vibrations which appeared to pulsate through every atom of wood ceased, when my sister asked, "Do any of you know what sentence is contained in the letters I have taken?" "No," was the immediate reply. "I don't care," said our medium, "what you have, we are going out to play." We found our communication to read, "Let the spirits do their work; they can and will."

(TO BE CONTINUED.)

THE NATURE OF THE RESURRECTION OF JESUS AND ITS PLACE IN THE SYSTEM OF CHRISTIANITY.

BY REV. A. N. ALCOTT.

If logical and consistent, we are now by our modern philosophy and modern science, shut up it would seem to the admission of human immortality. Nothing, no force of any species, no substance of any species, whether mind-substance or other substance, is ever annihilated. If we hold consistently to these fundamental principles the extinction of man's spiritual part at death has become unthinkable. It cannot but be a very interesting and even an important inquiry then, What was the New Testament conception of the nature of Jesus' resurrection? Paul says in his elaborate exposition of it, "Thou sowest not that body that shall be." The whole of the fifteenth chapter of his first epistle to the Corinthians is taken up with an explanation of the character of this emerging bodily nature which Jesus had, and which all men were to have after death! Paul begins by reciting how Jesus died, was buried, rose again and was seen of Cephas, then of the twelve, then of above five hundred brethren, at once, then of James, then of all the Apostles, and lastly was seen by himself. And as the Acts has it he was seen "by many infallible proofs." Then after teaching that all men shall in similar manner be raised from the dead, Paul begins to answer objectors. "But some man will say, how are the dead raised up and with what body do they come?" The answer is; "That which thou sowest is not quickened except it die, and thou sowest not that body that shall be." The two bodily natures, the earthly and the heavenly, are very different. One is natural, the other is spiritual. One is weak and corruptible, the other is powerful and incorruptible. One is terrestrial, the other is celestial. The first is sown or buried like a grain of wheat in comparative dishonor; the second is raised like the blade of the wheat-grain in glory. It will be forever vigorous and it will never die. God giveth this new body as it hath pleased him, because flesh and blood cannot inherit the kingdom of God, nor corruption inherit incorruption. Hence the great difference between the natural body and the resurrection body.

1. We come now to one of the most important facts

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Mrs. John Winston, an Indianapolis woman, has a voice with an echo, and when she speaks what she says is repeated three or four times. An editor, who probably gets home late very often, asks what would be the effect of a curtain lecture repeated three or four times with a single effort, when delivered at 2 o'clock in the morning. A man would either reform or take to the woods.

Rev. MacQueary has sent his resignation from the Episcopal ministry and it is now stated that he will be minister of the First Universalist Church at Saginaw, Mich. In an interview he said: "I thought the opportunity a good one as it is a wealthy congregation and a fine church. I will preach my opening sermon there Sunday, October 4th." Mr. MacQueary has had a large amount of free advertising and his mild heresy seems to have rather advanced his interests from a worldly point of view while they are probably no worse from a heavenly standpoint.

There is no credulity so great probably that it is entirely without limit. Prof. Wingchield, of Leipzig, who belongs to one of the most noted Catholic families of that city, has announced his conversion to the Protestant faith. This in itself would have created a sensation in religious circles, but its effect upon Catholics may be imagined when it is coupled with the statement that the professor attributes the change in religious views to his disbelief as to the genuineness of the "holy coat" and says he wants nothing more to do with a church that will make money by teaching such a superstition.

This paragraph we find in an exchange credited to *Harbinger of Light: Le Gaulois*, Paris, states that Dr. Charcot, the famous psychopathist, is engaged in a scientific investigation of the phenomena of Spiritualism. Those which are occupying his attention at present are the so-called duplication of the personality, and related phenomena. If the Doctor's mind is as freely open to conviction as were the minds of Mr. Crookes, Dr. Gibier and Prof. Zöllner, but one result can follow; and Dr. Charcot's declaration of the spiritual causes of the phenomena will cause a profound sensation in the scientific world of both Europe and America.

There is a large body in the Tennessee legislature favorable to the convict lease system which led to the troubles about Briceville and the opposition to propositions for its termination has been fierce and stubborn. When a vote was taken in the lower branch on the question of immediately terminating the contracts made by the state with the prison lessees, the majority in favor of continuing the present system was twelve. This vote disclosed a state of affairs that is unfortunate for the cause of humanity and for Tennessee. The practice of herding convicts of various degrees of guilt together in common chain gangs and working them like cattle under the lash not only makes bad men worse, but it debauches and brutalizes

public sentiment in the state that sanctions it. The direct evil of convict competition with free labor, of which the Tennessee miners complained, is on the whole probably less injurious to the welfare of the community than the moral effects of the chain gang system. The age that has seen the curse of slavery destroyed by the strong arm of the nation has no place for the chain gang and the lash of the convict overseer. There ought to be patriotic and sensible men enough in the Tennessee legislature to abrogate the infamous convict lease system without a day's unnecessary delay.

Eleanor Kirk, well known by her newspaper letters, in reply to some reference to her by a Presbyterian minister thus refers to her views: "If to be a Spiritualist means that I believe in continual existence after death, I am a Spiritualist; and am I not very orthodox also? If to be a Spiritualist means the belief that spirits sometimes return to this world, then I am a Spiritualist, and Spiritualist according to Bible authority. Contradict it who can. I can go a step further and say that I not only believe in spirit-return, but I know it, that is, if my senses, usually accurate in other matters, are to be relied upon in this."

A dispatch from Dubuque, Iowa, says that Rev. Amos Crum, pastor of the Universalist church in that city, was invited with the pastors of the Protestant churches to attend the dedication of the First Baptist church. Mr. Crum was one of the first to appear. Rev. G. E. Farr, pastor of the church, invited Mr. Crum to take a seat on the platform. A few minutes later Rev. J. B. Thomas, a former pastor of the church, who was to preach the dedicatory sermon, arrived. He immediately informed Rev. Mr. Farr that if Rev. Mr. Crum was allowed to sit on the platform he would take no part in the proceedings. Rev. Mr. Farr was obliged to inform Mr. Crum of Mr. Thomas' decision, and the Universalist preacher took a seat in the auditorium, where he remained during most of the exercises. Comment is unnecessary.

Probably many lady readers of THE JOURNAL have received a copy of the circular to which "Lounger" thus refers in the *Critic*: "A lady sends me a circular which she has received from a publisher in Buffalo, accompanying the printed matter with this comment:—'Is there nothing to do about this kind of thing? You sat upon one circular a short time ago, that was widely circulated, and this is even worse, as it contains a guarantee of 'literary excellence and high standing' for a work which is to consist of 'one thousand biographical sketches, each accompanied by a portrait, of leading American women in all walks of life.'" Something can be done, but nothing that will have any effect. There is a craving for notoriety nowadays that nothing seems able to check, and it is more than likely that the publisher in question will be able to get the desired sketches of somebodies and nobodies to the full number of 1,000. Of course the ladies are to 'pay the piper' by subscribing for copies of the book, the price of which is fixed at the modest sum of \$20. As an additional bait, some if not all of the 'leading women' are told that if they will order a copy the publisher will use their portraits in *The*

Magazine of American Poetry "without extra expense." How much more than \$20 worth of fame they will thus be getting for their money, I leave the arithmetician to compute. The title of the book is to be "A Woman of the Century;" each of the 1,000 ladies whose portraits appear in it may therefore consider herself the woman of the century. The publisher is, of course, Mr. Charles Wells Moulton, who assures the ladies that his "name is well and favorably known."

At a regular weekly meeting of the Methodist ministers of Richmond, Va., according to the daily papers of that city, there were quite a number of preachers present, including all the regular Richmond and Manchester divines except Dr. Tudor, Dr. Woodward and Dr. Ray, and also several local preachers. After the various reports of the previous week's work and other routine proceedings the late publication over the signature of Prof. Noah K. Davis, criticising belief in the efficacy of prayer for rain, was informally discussed. The argument was taken up by a number of the preachers present and was discussed with a good deal of interest. The general sentiment was that the position of Dr. Davis is inconsistent and at war with the whole tenor of the sacred Scriptures, which plainly teach that all temporal blessings are proper subjects for prayer. The meeting was decidedly of the opinion that prayer for rain does not necessarily involve any interference with the fixed laws of nature, but even if it did God will interfere to relieve the distress of his people. But if rain can be obtained by artificial means, by producing certain atmospheric conditions, why make it a subject of prayer? The persons might try the effect of their prayers on tornadoes until at least science shall tell us how to neutralize the conditions which produce them or how to escape their fury, if that is possible.

Referring to cases of mysterious disappearance from the busy life of our great cities, the *Inter Ocean* thus refers to the experience of Vera Ava who went to a Catholic church in Chicago, and was missing from that time till she appeared at a police station in Cincinnati: She says she was overpowered and abducted. Either this story is true or it is false. How did she get from the church to the depot? The police should know that. How did she get from the depot to Cincinnati? The police should know that. What happened to her between the time of her arrival in Cincinnati and her appearance in the police station? The police should know that. Did she quit the city alone or in company? The police should know that. In short, the police should clear up every bit of this mystery either to prove that Miss Ava is a "fraud" or to bring to justice the persons who perpetrated an outrage upon her, and outraged the laws of the State and of the United States. This is not a matter to be passed over lightly because Miss Ava is erratic. If the police confess their inability to "solve" the problem, it is time the public think of a more perfect system of police and a shrewder corps of detectives to protect the lives and persons of citizens. Something is amiss when persons can "disappear" voluntarily or involuntarily and the police be in absolute ignorance of the procedure. Is it a case of "can't" or "won't" with the Chicago police?

to be noted in this exposition of the nature of Jesus' resurrection. In Paul's belief Christ's is the very first of these resurrection bodies. He says: "Every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." Jesus is the second Adam, the head and beginning of this new order of natures, as the Adam of Genesis was the first of the natural race. The reason for this priority will appear when we come to consider the object of the resurrection of Jesus as this was understood in Paul's time. That Jesus in the New Testament system of thought was the very first one to rise from the dead in this new species of bodily nature is patent in several places. Luke in Acts xxvi, 23, affirms that the prophets taught "that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." In Col. i, 18 it is written of him: "Who is the beginning, the first-born from the dead?" And John declares of Jesus in Rev. i, 5 that he is "the faithful witness, and first-begotten from the dead." We come then on a most important fact in New Testament thought in this circumstance. Jesus' resurrection is hereby distinguished from all the other, and preceding resurrections recorded in the scriptures. There had been we are informed a great many antecedent literal resurrections of human beings from death to life. For example, such as that of Lazarus, that of the widow's son of Nain, those of the dead who had come forth from their tombs at the time of the crucifixion and walked about Jerusalem, that of Tabitha raised to life by Peter; those also of the dead in the Old Testament time raised to life by Elijah and Elisha and that of the dead man restored instantly to life when his body, which was being lowered into the tomb, touched the bones of Elisha in the sepulchre. But, according to the narratives, all these had been literal resurrections of flesh and blood from death to natural life. I am not now inquiring, let it be borne in mind, whether these events ever transpired or not. This is not now my object. My point is this,—these resurrections were believed in by the people of those times, and they were literal resurrections. But Jesus' resurrection was in their conviction wholly different from those, because the writers insist that it was the first of its own species. It was spiritual; whereas those aforesome resurrections were literal. The Bible then teaches two different species of resurrections. One is spiritual, and the other is literal; and that of Jesus comes, in its thought, in the former class because it is the first of its kind.

2. Again, that this was understood to be its nature is further evident from the fact that our own resurrection which is indisputably spiritual according to the scripture, is to be like his, and therefore, his must have been spiritual, if ours is to be. Our resurrection is in the likeness of his. Paul declares, Rom. vi, 5, "We shall be in the likeness of his resurrection." To the Ephesians he wrote: "God..... hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places." To the Philippians he expresses the hope that he may know "the power of his—Jesus—resurrection.... and attain unto the resurrection of the dead." And Paul certainly expected his own resurrection to be a spiritual one.

3. The nature of Jesus' resurrection-body, as it was understood by the gospel writers, appears in the fact that this was as they narrate the body which ascended into heaven. Right out of the midst of all the seemingly literal phenomena which would perhaps otherwise indicate that Jesus was appearing among his disciples after death in the very body that perished on the cross,—such seemingly literal phenomena, for example, as eating, talking, walking, and even saying that a spirit had not flesh and bones as they saw him have—words which will be noticed hereafter,—right out of the midst of these apparently literal manifestations, Luke says, "He led them out as far as to Bethany, and he lifted up his hands and blessed them, and it came to pass while he blessed them he was parted from them and carried up into heaven." Mark says, "So then after the Lord had spoken unto them he was received up into heaven."

and sat on the right hand of God." The Acts says, "When he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." But Paul affirms, "Flesh and blood cannot inherit the kingdom of God." Then, sometime after these events, Stephen saw Jesus, according to the account, standing at the right hand of God; and Paul tells us that, a great while after, he saw him when on his way to Damascus. And both as they declare knew him when they saw him. Now did they see and did the disciples and the five hundred see the very, literal, fleshly, earthly bodily nature of Jesus? If so then there is the squarest possible contradiction between Paul's philosophical explanation of Jesus' resurrection, and the gospel narratives of that event. At this point in that case the gospels, Acts, and the exposition of the Apostles are utterly inconsistent with one another.

4. Once more, the resurrection body of Jesus did not according to the accounts behave like a natural body. It suddenly appeared to sight on different occasions, and as abruptly vanished from sight. It manifested itself instantly in closed rooms at times and where, the doors being shut, there was no ordinary way of entrance. I mean that it did these things according to the narratives; and let it be remembered that I am not now discussing whether these narratives are true or untrue. My present aim is to ascertain if we can whether the Bible, without importing into it a foreign theory, contains a self-consistent system of thought which will permit us in harmony with all the seemingly material and literal phenomena connected with this resurrection to explain Jesus' body that appeared as the spiritual, and not as the natural one. Was it such in its real nature as to lay a valid foundation for Paul's doctrine of it?

What I wish to point out is that these writers of the gospels could in the light of their own system of thought give us these narratives just as we have them—these accounts of Jesus' eating after his resurrection, walking, talking, suddenly appearing, abruptly vanishing, and of the print of the nails in hands and feet, and the wound in the side, in a word, all these marks of personal identity after death,—and not in his case necessarily mean the possession of a literal body of actual flesh and blood at all. For in their belief the angels in the Old Testament time had either extemporized bodies or made visible their spiritual bodies and appeared to men; sometimes eating, drinking, walking, talking as men with men, as notably with Abraham, and Manoah. Samuel had appeared to Saul with all the marks of personal identity, such as he had had during his last years, and moments of life, namely, thought, voice, old age and the prophets' mantle. In the New Testament time, Moses and Elias had in similar manner appeared to, and as two men, talked with Jesus, James, John and Peter and had disclosed adequate identity. Angels had appeared visibly at the Master's tomb and clothed in white garments had exercised their power in rolling away the stone. They sat, and stood, and talked with, and comforted the disciples. An angel had appeared to, and conversed with Cornelius, and an angel had come to Peter in prison, struck off his chains, opened before him the iron gate, and led him forth a freeman into the streets of the city. Samuel and Moses and Elias had all been able by their conversation and appearance to establish their personal identity. So had some of the Old Testament angels. Now it was these marks of personal identity which constituted the striking and peculiar characteristics of the appearance of Jesus after his crucifixion, were in fact the whole merit and force of it, therefore these make up the staple of the gospel descriptions of the Christophanies. So, if other departed human beings could without being possessed of bodies of literal flesh and blood, manifest themselves to men with all the proper marks of personal identity such as were peculiar to them in life, why could not Jesus do the same? Therefore all the apparently literal phenomena connected with the Master's resurrection can be explained within the sphere of the Bible system of thought and the disciples' antecedent beliefs, without contradicting Paul's explanation of it, and

without resorting to the theory of the resurrection of the body of flesh and blood which was taken from the cross, and laid to rest in the sepulchre. The disciples could have written these narratives or have handed them down by tradition without meaning a literal resurrection of Jesus at all. And even Jesus' words, "A spirit hath not flesh and bones as ye see me have," do not, in the light of the notions of the time respecting the future life, as I will soon point out, necessarily mean anything more than a real, spiritual bodily nature, as opposed to the then current belief that all departed souls were wholly stripped and dispossessed of every form of bodily nature at death, and existed in Sheol in the estate of pure, unembodied, as well as disembodied spirits. This prevailing idea of the utter nakedness of departed spirits, and Jesus' own customary use of the strongest metaphors in expressing his ideas, make clear his own meaning. The only object of his own language, and of all the seemingly literal phenomena of appearances, was this, namely, infallibly to demonstrate, and beyond the possibility of doubt to establish in the minds of the disciples, the fact of his survival of death not only, but also particularly the fact of his endowment with a spiritual bodily nature. The main point and the only point of importance or pertinence under the circumstances, was, as I shall now endeavor to show, to prove after death his own personal identity in a spiritual bodily nature. This would prove the truth of human immortality in the new gospel sense of it—in the new gospel conception of it. For the gospel idea of immortality was a new one. It was this new idea that created its basis.

5. So, at this stage of the subject, it is necessary to say, and to say with all the emphasis that can be laid upon it, that the literal resurrection of Jesus' body from the tomb would not have been pertinent to the historic situation, or to the hopes of the Hebrews at all. It would have been of no service to the new faith. What then, in their thought was the purpose of it? Was it simply to demonstrate God's power literally to raise mortal bodies from death to life? Nay, verily. Already as they believed there had been in their experience as a nation scores of such well authenticated cases. But in their belief all such raised bodies had had to die again. Even if such bodies were raised many times from the grave their possessors would at death return again to underworld life. That we may discover the purpose of Jesus' resurrection, then, let us inquire what the historic situation was, and what the current belief about it. This will make clear Paul's doctrine—"Thou satest not that body that shall be"—and the religious reason of it; and it will conclusively show that he meant this doctrine especially to apply to Jesus' resurrection. Here we must explain the current views of the Hebrews respecting the future life. We might as well begin to face these ancient views, first as last, for there are some of them that we ought to know, and that in our day we must set aside. The conviction was universal that Satan had brought sin and death into the world, had infected both human nature and all the world of nature with corruption, impurity, and evil, so that death, disease, and painful change had become the lot of all creatures. One part of the penalty of sin was that all men whether good or bad were condemned at death to enter and remain in the underworld, or Sheol, Satan's empire, and utterly bodiless, to remain there, if not forever, at least till that principle of holiness which they had lost by sin and through Satan had been divinely restored to their nature. There had to be a Divine deliverance therefore, if there were any deliverance at all, from the underworld, and this could only be had by assaulting and overcoming the power and poison of a personal Satan in whose hands was this kingdom of mortality and death, and by rescuing thence his captives. Sheol was Satan's empire, and there was his throne. Up above beyond the stars was God's kingdom, and God's throne. The universe was a stiff, up-and-down universe. Once in the underworld below the earth souls had to stay there hopelessly confined away from God's sun and stars, light and heaven forever, unless supernaturally delivered. Now, the New Testa-

ment speculative theory is that Jesus' incarnation, death and resurrection were designed, not as vicarious atonement to God for the sins of sinners, but as that necessary order of events through which this Son of God might in his own person lead the victorious host that should vanquish Satan, the author of death, wrest from him his power and prisoners, and deliver the bodiless souls out of the underworld, and endow them for the upper or spiritual world, not with literal, but with spiritual bodies fitted to the heavenly sphere. This doctrine of these events is fully expressed in Heb. 2: 14. It is fundamental to speculative Christianity. "For as much then as the children are partakers of flesh and blood, He also himself likewise took part of the same that through death he might (not make an atonement to God for men's sins but) destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage." That is, deliver them who were in perpetual fear that at death they would go down to this dreary, inpalpable underworld, and stay there. John tells the whole story of the historic doctrinal situation in clearest phrase when in his first epistle he teaches, "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." One of these works was to make, and to keep men sinners and another was to detain them in consequence in a bodiless state in Sheol. To effect their release through spiritual regeneration and endowment with spiritual and immortal bodies was their salvation. This work was the work of Jesus. The tidings of it constituted the gospel. This was the specific immortality of which Paul wrote to Timothy, "Our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." The demonstration of this gospel was Jesus' own resurrection from Sheol in a spiritual 'bodily nature. The Apostles, the five hundred, and James and Stephen and Paul, had all seen him after death in undeniable possession of this new bodily nature. In order that sinners might be forever delivered from this impalpable, tenuous, underworld life, it was now only necessary that they be regenerated by the Divine Spirit, restored to God's image of holiness, and be given the same kind of a bodily nature. The new immortality of the gospel, then, was not simple continuity of life after death, and the mere preservation of personal identity. The Hebrews already believed, and had always believed in these doctrines. With them there was no extinction of the soul at death, nor danger of it. They only desired to escape from that dreary underworld—life in Satan's empire, and to be restored to the sweet light of the skies, to bodily vigor, activity, and beauty under the sweet heavens, and to the soul—righteousness which was the necessary path to all this. All the contemporaneous nations had believed and then believed indeed in the simple immortality of man's nature, in the continuity of soul existence, and in the preservation of personal identity beyond the grave. But the Hebrews, as well as the Greeks, Romans, Persians, and Egyptians knew nothing of a better estate in the coming life for either good or bad than this underworld, and the condition of utterly bodiless spirits there. The Egyptians indeed were accustomed to keep the bodies of departed souls for thousands of years awaiting in hope their literal resurrection from the grave. The glorious gospel of Jesus Christ, therefore—that is, his resurrection in a spiritual bodily nature—brought to the Hebrews the glad tidings, and the visible and actual demonstration, too, of a very different and a far better estate for man in the future life, and of a bodily nature suited to it. Jesus and his heralds proclaimed immortality in this new sense. It was to prove it, and to prove the nature of it, as well as to vanquish Satan, that Jesus rose from the dead, and made his visible appearance to his disciples. He died, entered into Sheol, overthrew there the author of sin, death, evil and disease, and came forth triumphantly from this place of shades. While in Hades, he preached the glad tidings of this deliverance to every one there. As Peter says, "Being quickened by the spirit, by

which also he went, and preached unto the spirits in prison;" that is, in Tartarus, in the lowest hell. Paul, speaking of this writes in Eph. 4: 9, "Now that he ascended [that is from Hades] what is it but that he also descended first into the lower parts of the earth [that is, into Hades] . . . When he ascended up on high he led captivity captive . . . He that descended is the same [that is the same personage, for this was the important and vital point] also that ascended up far above all heavens that he might fill all things." He was the captain of this salvation. Now, is it not at once apparent that in view of the Hebrew doctrinal situation, and of the end sought, viz., the deliverance from Sheol not only, but from the spirit's bodiless estate there, the literal resurrection of Jesus' body of flesh and blood which was deposited in the sepulchre would not have been to the point at all? It would not have been pertinent. It would not have been a gospel. It would not have been demonstrative of the very thing which they most desired to demonstrate. Already, as they had believed, they had as a people seen many literal resurrections. But all these literally raised persons had had to die again, and, for anything they could tell, had had to go back again into Sheol, and to stay there. For a similar reason, the appearance of Jesus after death as a naked spirit would not have been to the point at all. This was that very weak, tenuous form of life they so much wished to escape. The only thing that was pertinent under the circumstances or that made to them a gospel, was to see a person whom they had known and loved in the flesh, and who had unmistakably died, reappear to them after death with marks of personal identity that could not be denied, and actually in possession of a spiritual, not a literal, bodily nature. And so in explanation of the real event, as they understood it, Paul wrote, "Thou sowest not that body that shall be." The fact of the appearance, as they apprehended it, created his doctrine. And he brings his whole thought and the thought of the gospel to climax and precision where he declares to the Romans, "We know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, [to-wit: the redemption] of our body." A new bodily nature was his keen expectation. And when Jesus said, "A spirit hath not flesh and bones as you see me have," it was nothing more than the most emphatic protest he could possibly make in his characteristically bold use of metaphors against the current notion that all departed souls must have an utterly bodiless nature. It was his way of affirming in the strongest of terms that he now had a real, spiritual bodily nature such as they were to have. In interpreting the force of this language we must remember that this was the Jesus who on other occasions had said in the most daring figures of speech, "He that liveth, and believeth on me shall never die;" "Ye shall eat and drink with me in my kingdom;" "This [the communion bread] is my body, this [the communion wine] is my blood;" "If any man come to me, and hate not his father, and mother, and children, and brothers, and sisters, yea, and his own life also; he cannot be my disciple;" and again—and some of his disciples left him because of the hardness of the saying—"Except ye eat my flesh and drink my blood, ye have no life in you." Did he mean literally what he said in these places? And if he did not mean it literally was he deceiving the people? He was conveying beautiful truth in boldest Oriental figure. So of those other words. Personal identity in a spiritual body, therefore, was the only thing that, under the circumstances, was to the point. It was moreover enough. A literal resurrection would have been wide of the end in view, and, in Jesus' case, it is just as unscriptural as it is unphilosophical and impertinent.

[CONCLUDED NEXT WEEK.]

TELEPATHIC IMPACT.

When Clifford maintains that "if anybody says that the will influences matter, the statement is not untrue, but it is nonsense," we are equally obnoxious to his scorn whether we uphold the freedom of the will, or the induction of trance at a distance, or the movement

of tables without contact when certain persons wish them to move.

I may, then, choose my own ground for the controversy; and since the freedom of the will seems to me not directly provable, and the telekinetic movement of objects not yet adequately proved, I will select the second of the three cases, and will endeavor to meet Clifford's *a priori* negation by a proof, not concealed in the depths of our own mental life, but definite and capable of repetition, of the kind of influence which he means to deny.

"It will be found excellent practice," Clifford observes, "in the mental operations required by this doctrine, to imagine a train, the fore part of which is an engine and three carriages linked with iron couplings, and the hind part three other carriages linked with iron couplings; the bond between the two parts being made up of the sentiments of amity subsisting between the stoker and the guard."

To this I reply that in 1885 I actually saw a train of this composition move over a distance of more than one kilometre.

When Dr. Gilbert, of Havre, did, at the request of certain inquirers, of whom I was one, and at an hour drawn by us by lot from a bag, entrance Madame B. at a distance of nearly a mile, and by an "effort of will" drew her, without previous warning, to traverse in the hypnotic slumber the streets which led from her abode to his, I then witnessed an operation of which one terminal portion consisted in the normal action of Dr. Gilbert's brain, attending to the idea of Madame B.'s entrancement and approach, and another terminal portion consisted of the normal movement of Madame B.'s legs in response to a stimulus sent down from her motor centres. These were, to use Clifford's metaphor, concatenation of nervous changes as material and as definite as the iron couplings which link up the two halves of the train. But what was the influence which passed from one end of the train to the other? which carried the impulse from Dr. Gilbert's study to the room where Madame B. sat at work? It was the telepathic impact—it was "the sentiment of amity subsisting between the stoker and the guard."

I am in no way able, and I am in no way bound, to say more definitely what kind of influence this telegy, or telepathic impact, may actually be. I will not call it (unless for mere brevity's sake) a force or energy; for we have no certain proof that it can overcome inertia or do mechanical work. It may determine the exercise of pre-existing forces in some fashion to which words like these do not apply. I will only say that we have here, as it seems to me, an overt and provable effect of the will on another mind which resembles that hidden and unprovable effect of the will on its own mind which we are endeavoring somehow to come at. If Dr. Gilbert's "will-power" could influence Madame B.'s organism, why not suppose that it could influence his own organism? Why should there not be another of those impalpable "couplings" before we come to the material couplings which represented the fixed attention of his own brain? That transcendental power, for aught we know, may have influenced the physician all his life long as potently as his patient for an hour.

And yet, as I have already implied, even were all this granted, although we should have proved the transcendental origin of the will, we should not have proved its transcendental freedom. Suppose that a soul within me determines my choice of bodily actions by suggestions, resembling Dr. Gilbert's "mental suggestion" to Madame B., which interfere with the course which my body, if a pure automaton, would have followed. Yet who can tell me if this soul of mine is itself free? The gods of Olympus descended with mastering energy into the Trojan fray; but behind them were the Fates, fixing from eternity the issue of all that gods could do. Who knows what world-old history, what cosmic law, may now be prompting the very impulses of my transcendental self, and embracing not my terrene existence only, but unnumbered existences, past and future, in one inevitable doom? The problem is transported into the order of infinity; we can mark its course as it escapes us, but we can do no more.—F. W. H. Myers in "Proceedings of the Society for Psychical Research."

The productive classes of the world include those who bless it by their thoughts as well as those who bless it by their work. He who invents a machine does no less a service than he who toils all day with his hands. Thus, the inventors of the plow, the loom, and the ship, have been deservedly placed among those whom society ought to honor. But they also who teach men moral and religious truth—who instruct them to think, to live together in peace, to love one another, and pass good lives—are benefactors of the world, nay, its greatest benefactors. They speak to the greatest wants of the soul, and give men the true bread from heaven.—Theodore Parker.



A REVISION.

How fresh in my mind are the scenes of my girl-hood,
As keen recollection presents them to view—
The kitchen, the woodshed and knots of green fire-wood,
And all the hard work I had then to go through;
The bread I must knead out and doughnuts to fry brown,
The pies for the threshers and town-folks so swell,
The clothes I must rub out with pounder and wash-tub,
The leaky old wash-tub, remembered so well;
The wash-tub, the wash-tub, the iron-bound wash-tub,
The back-breaking wash-tub that sat on the well.
The cows I must milk ere the breakfast was ready,
The beds I must make ere the dinner begun,
The dishes to wash when the men-folks were resting—
Sure man's work oft ceases, but woman's ne'er done—
The floors I must scrub hard, and bags I must patch up,
The stockings to darn; all the tasks none could tell,
How oft in my dreams I am doing big washing
With a leaky old wash-tub, remembered so well;
The wash-tub, the wash-tub, the iron-bound wash-tub,
The back-breaking wash-tub that sat on the well.

—CHRISTIAN AT WORK.

WOMEN'S TRADES UNIONS IN ENGLAND.

Trade unions have been for some time a potent force in Great Britain. Until recently, however, they have been confined almost exclusively to men. But the rapid extension of the field of woman's labor in the United Kingdom has begun to develop a strong movement for the industrial organization of women. How great the need for this movement is and how largely it has grown in recent years are shown in two brief, practical articles on the subject by Lady Emilia Dilke and Florence Routledge in the *Fortnightly Review*. The good results accomplished by the male trades unions is manifest. Low as the wages of the unprotected British workers are in comparison with those of the protected workers of the United States, they would undoubtedly have sunk lower yet but for the resolute and persistent effort the trades unions have made to keep them up. The same considerations that make organization imperative to the British workman for self-preservation apply with increased force to the Scotch and English women who toil in the huge British workshops and factories. The wages of these women are often literally "starvation wages." Even American free trade papers will hardly accuse Lady Dilke of telling falsehoods when she says that in every large British town there are thousands of women "who have never known what it was to have six shillings (\$1.50) wages in a week"—women who know nothing, so this courageous English woman declares, of the "joys of life," but live and die in sordid misery. It is to enable such women to earn at least living wages and to relieve them in some degree from the intolerable exactions of their employers in regard to unsanitary conditions of workshops and prolonged hours of labor, that the British trades unions of women have been formed. In many English industries in which men work there are trades unions composed wholly or in part of women. In other exclusively feminine trades, such as that of hat trimming, the women have unions entirely independent of the male societies. At the great trades union congress at Liverpool last year there were delegates representing 162,494 men

and 47,832 women. It is estimated that there are at least 10,000 working women organized in societies which were not represented at the congress. This would bring the total of organized feminine industrial workers in Great Britain up to nearly 60,000. This is a great army, but in view of the tendency of British industrial conditions to constantly increase the number of women working outside the home, it is hardly more than a beginning.

A newspaper correspondent writes of Mrs. Nellie Grant Sartoris: I am told that her income, which was settled upon her by the father of her husband, partly before and partly at his death, amounts to \$40,000 a year and may possibly reach \$50,000. The elder Sartoris was very much taken up with his daughter-in-law and arranged her separation from her husband. He was what is called a "real old English gentleman, all of the olden kind," and when he found that his son was not settling down into the same kind of a staid, honest and home loving Englishman he immediately espoused his daughter-in-law's cause. The money he left her, however, is ultimately to go to her children, and the income which she enjoys would cease if she should take up residence for herself and the children in any other country than England. I understand that this was the only condition the old gentleman put upon his legacy. He clung to the idea that his grandchildren must be educated and reared as Englishmen and women so tenaciously that he made it part of the legacy he bequeathed them.

Mrs. Henry Ward Beecher began her literary career in 1859. While she was lying on a sick bed, to pass away the time, she wrote what afterwards grew into the story "From Dawn to Daylight." These were sketches of western life, many of them drawn from her own experience. The sheets of paper upon which the story was written were thrown into a bureau drawer without any thought on the part of the writer of ever making use of them; but one day her daughter, a young girl about twelve years old, came across the manuscript and became so much interested in the story that she begged her mother to have it published. "And for that, my first production, I received \$500," she added.

While Queen Victoria was in Western France returning from Grasse recently a telegram awaited her at one of the stations where a halt was made. The postmistress refused to give it into anybody's hands but the right and recipient, and all the diplomacy of the royal train was put in action to induce this zealous functionary to waive rules and regulations in favor of the Queen of England. Madame only yielded to the pressing solicitations of General Ponsonby and a secretary of the British Embassy.

Susan H. Wixon, of the Fall River school committee, says she will urge the establishment of school kitchens in the Fall River public schools. She thinks the ability to translate Horace is a prettier accomplishment if accompanied by the knowledge of how to bake bread and fry potatoes.—*New York World*.

Mrs. Martha Stickland, teacher of parliamentary law, lays down the rule that in all cases when a speaker is uncertain whether the lady in the chair is married or single, she should be addressed as Mrs. President. She also advances the broader plea that no adult woman should be addressed as "Miss."

When Queen Victoria dines at the palace, whether in public or private, the name of every dish put upon the table bears name of the cook who is responsible for it. This sounds as if her Majesty was afraid of being poisoned, but the cause is not fear, but usage. The usage dates back to old times and is of German origin.

"LIGHT OF EGYPT" FREE TO FREE PUBLIC LIBRARIES.

The author has authorized THE JOURNAL to distribute one hundred copies of "The Light of Egypt, or the Science of the Soul and the Stars" among free public libraries. Application must be made for the book, and naming the library and enclosing fifteen cents to prepay postage. The work is a large 12 mo. of about 300 pages, printed from large type on fine

paper and beautifully illustrated; for further particulars see description in the advertising columns of this paper. The book has been the subject of wide comment. Those who oppose on *a priori* grounds its central claim are vigorous in their criticisms, those who have no well-defined pre-conceived opinions and those who favor the doctrines advanced are equally robust in their commendations. Whatever its merits, it is a book likely to be freely called for when catalogued in public libraries.

Applications for the book can only be received from librarians or some officer of the library for which the book is desired. Readers of THE JOURNAL interested in having the work in their respective free public libraries should see to it that the application is made through the proper channel. The reasons for these conditions must be readily apparent on reflection.

Rev. T. W. Woodrow Minister to the Universalist church of Marshalltown Iowa is open to engagement to lecture for any Spiritualist camp this season. Some of his clerical brethren criticized him for attending such a camp two years ago and THE JOURNAL half suspects that his purpose in again visiting some camp is to show that he proposes to be free to do as he thinks best regardless of the fears and prejudices of his Universalist contemporaries. It is likely his services at camp can be secured at nominal expense above cost of transportation.

L. R. C., Parkland, Pa., writes: In your issue of 23rd inst. you make a typographical error in the article headed "Parkland Spiritualist's Camp Meeting"—which may make a considerable unnecessary travel to persons in search of Parkland, unless corrected, as it locates it in Virginia instead of Pennsylvania. For particulars relating to the camp apply to B. P. Benner, 2204 North Broad St., Philadelphia, Pa.

Herbert Spencer's Synthetic Philosophy by B. F. Underwood, published by D. Appleton & Co. In this pamphlet of 121 pages is an exposition of Spencer's philosophic thought followed by a report of the discussion which the essay evoked when read before the Brooklyn Ethical Association. For sale at this office. Price 10 cts.

In the *Inter Ocean* of June 1, appeared an editorial relating to the bill to suppress fraudulent materializations, and the issues raised by opponents. The article is a fair and lucid exposition of the matter; only that our space is over-crowded we should republish it this week, but as it is it must defer until next.

A picturesque and truthful résumé of the proceedings before the judiciary committee at Springfield last week Thursday over the bill to suppress fraudulent materializations was wired to the Chicago Tribune by its representative and filled a column of the paper Friday morning the 29th ult.

Dr. J. K. Bailey after thirty years as an itinerant lecturer has retired from the field and opened a book and news depot in Scranton, Penn., associating his son with him as a partner. THE JOURNAL wishes him prosperity, and an easier life than in the past.

DOUBLE PERSONALITY AND THE TWINS HYPOTHESIS.

To THE EDITOR: Sometime ago it was suggested by a writer in THE JOURNAL that cases of double personality are simply examples of the existence of twins under special and abnormal conditions, that is, inhabiting the same physical organism. This ingenious explanation would apply to any number of such personalities, and it would require the well-known Léonie,

Léontine and Léonore, of M. Janet to be really three distinct persons living together in a common body. According to this view, the alternation of personalities is owing to a struggle between the twins, or trines, thus perfectly united physically, though not mentally, to obtain the control of the physical organism.

It seems to me, however, that the facts, which at first sight might be supposed to support that view are in reality opposed to it. As mentioned by M. Ribot in his "Diseases of Personality," twins are of two kinds. They may have germinated from distinct ovules, or may have sprung from different germinal spots in the same ovule. The former may be of the same or different sex; the latter are invariably of the same sex and are developed within the same membrane. The last mentioned are strictly speaking twins. Not only have they remarkable physical resemblance, but they agree in tastes, features, and even ideas. Now one of the most striking facts in connection with the cases of double or treble consciousness, is the extreme difference of character presented by the several associated personalities. Moreover where, as with Léonie, Léontine and Léonore, one personality knows of the existence of another, this knowledge gives rise to aversion; whereas twins are extremely attached to each other and are mutually affected by pleasure or pain. It might almost be said, indeed, that such bundles of states of consciousness as those described by M. Janet as co-existing within his patient, Mme. B., possess a "personality" of their own that twins do not exhibit.

There is, however, a suggestive feature about some twins as to which M. Ribot remarks, that "the physical and mental capital seems to have been divided between them, not by equality but by equivalence." In these cases the twins are said to be complementary to each other, and instead of double personalities being twins accidentally born in the same body, it might be said as reasonably that twins, of the complementary character at least, are accidentally born with different bodies. M. Ribot refers, on the authority of M. Francis Galton, to a case of a senior wrangler of Cambridge who said that he and his twin brother would together have made "a very decent sort of a man." (Ribot, Authorized Translation, p. 52).

From experiments of Max Dessoir and others, it is very probable that a duality of consciousness is not restricted to abnormal individuals, but that it is possessed by every one, although in normal cases its existence is very difficult to establish owing to the closeness of the union of the two personalities. This is analogous to the union of the male and female elements in the fecundated ovum, and it is possible that we have here a source of some of the above phenomena in question. At the same time it must not be forgotten that the parental elements unite to form the subconsciousness of the individual, by whose mental activity it is gradually modified, and it is probable that we have in this modification the chief source of the separate personalities which reveal themselves in the abnormal individual. Such cases as that of Mme. B. show the modification to have taken place by well defined stages, and to have been arrested at each a sufficient length of time to perpetuate it as a distinct personality. This accounts for the fact that Léonore, the latest outcome of the process of modification, knows of both of her predecessors, Léontine and Léonie, while Léontine knows only of Léonie, who is not cognizant of either of the other personalities. In normal cases there is no such arrested development as to allow of the formation of such distinct consciousness. In the examples of alternate personalities, such as that of Mary Reynolds whose case I considered some time ago in THE JOURNAL, there is a similar arrest of development, but the fresh start which ends in the formation of the secondary consciousness takes place in a direction different from, but parallel to, that along which the earlier consciousness was progressing when suddenly brought to a stand. We must remember that the fundamental factor is the mental organism, the ego being the same for a chain of memories which, under abnormal conditions, may be made up of two or more separate series of links; or it may be that at a certain stage of development a side shoot will be sent off, in which case from that point there will be a double series. Whether or not those memory series can be perpetuated as distinct personalities apart from the mental organism of which they are offshoots is a nice question, which can be decided only when we know more of the future condition of that organism itself.

C. STANLAND WAKE.



IMPRESSIVE FUNERAL SERVICES.

TO THE EDITOR: One of the most notable funeral services ever held in Harverhill, was held over the remains of the late Mrs. Nellie D. Wilson, sister of Secretary J. Milton Young, of Lake Pleasant Camp-meeting Association, on Wednesday, May 20, 1891. The exercises began at 2 o'clock p.m., at the home of the deceased, No. 9 Sixth avenue. Mrs. R. Shepard Lillie officiating. At that hour the house was filled with mourning relatives and sympathetic neighbors.

The floral contributions were many and very appropriate. Mr. and Mrs. J. P. Hayes and Miss Abbie Chandler opened the exercises by rendering the chant, "There is a Reaper whose name is Death." Mrs. Lillie followed with an invocation to the "Angel of Light."

The hymn, "There is no Night There," was then rendered. Mrs. Lillie most eloquently and touchingly pronounced these words of eulogy and comfort:

"One of those events which all understand await us has called us together. We are here as neighbors, as friends and as fellow mortals with the afflicted family to look for the last time upon these mortal remains. Whether our belief is of one kind or another, we all mourn alike the loss of the temporal form. The mystery and deep darkness of the past no longer exist, for this is the age of illumination. One becomes so accustomed to his or her condition that one often forgets our constant nearness to the gates ajar. Death is a magnificent thing unless God and nature are unjust. But when we see a mother stricken in the prime of life, leaving to the care of others two beautiful children, we cannot but think that death is a shadow, despoiled of knowledge of immortality. No other hand or heart can supply a mother's devotion. Nevertheless the obligation of the brother to care for the little ones will prove a sweet compensation in itself. But I wish to say to you right here that the mother's cares will not cease, but the lesser influence of bodily and material love will be replaced by that infinitely broader counsel of the mind which cannot but be felt. At times, bereaved friends, when you are saddest the presence of her who has departed to the other side will seem to be with you all as it often has when you did not know that she was in the room, but turning, beheld her standing near. The separation of death is only partial. Your eyes cannot see the rent in the veil of the temple, but it is disclosed to those who have passed beyond with more than electric ray."

The body is the temple of the living spirit, and is unseen when it no longer has an occupant. Do we know whether she has gone? We do. How? By a thousand witnesses. One of the curtains between you and her is removed, and now she sees thoroughly and distinctly every will and motive of your hearts. There is no power that can separate you. This would be true even were we all to be shut up in a distinct heaven; for the nature of things would demand some subtle communication. But we do not believe that our spirits are destined to be thus locked up. For what true happiness could any mother enjoy did she only occasionally hear from her children and had no opportunity to communicate with them, until they joined her. No just and loving God would refuse the appeal of such a mother passed beyond the grave to be constantly near her loved ones.

In this case it is not old age and a ripened spirit that has crossed the brink. This mother will take up the threads where they are cut off and continue until her spirit is perfected and her children matured. Only she has been given greater room and magnified opportunities.

Your daughter, aged mother, has inherited all that your love ever asked for and you could not give, and her only unhappiness will be the sadness of those from whom she has temporarily become separated. Two homes now belong to her in fullness and reality. Father and brother will make ready the new home and decorate it with imperishable flowers, just as husband, brother and others have beautifully adorned to-day this home here. O, Angel of Light, all we can ask is that you take her into your loving and watchful company, whose

blessing be and abide with all here, until all have passed the gates ajar and the broken circles are at last complete."

The hymn, "We shall meet again bye and bye," was sung, after which Mrs. Lillie said, that during the last music it had been her privilege to behold the spirit of the dear deceased, "and were it your privilege to behold that radiant face you could not ask how she could be happy. May peace be with you."

The cortège then formed, the mourners following the remains to the family lot in Hilldale cemetery in ten carriages. The pall bearers were: Frank P. Bean, John W. Bean, Willis H. Young, Francis T. Wilson. At the grave the choir rendered "We shall reach the summer land," and loving hands consigned to the soil that loosed it the mortal shell which, with a certainty greater than any human surely, the earth demands of all mankind.

W. W. CURRIER.
HAVERHILL, MASS.

HEALTH AND HEALING.

TO THE EDITOR: I send you some extracts from a paper read before the Society of Mystics. This paper contains some statements which it seemed to me were well worth the thoughtful consideration of those in search of health on all planes of being, viz., mental, spiritual and physical. The paper was given by Miss A. Haste, 2108 Michigan Boulevard, Chicago; herself a successful demonstrator of the truth which she teaches. I extract a few thoughts only from the many healing inspiring ideas with which the paper overflowed.

MRS. ADALINE ELDRED.

The foundation principles of Christian or mental science are the same: That God is all, that God is good, and that God is mind. It is the knowledge of the principle and not the name which gives the power to do the works of healing and comforting. Christian scientists claim to teach the doctrine which was taught and demonstrated by Jesus. If we accept the work, we must believe that he did it through an understanding of the principle governing the work. Anyone understanding the principle can do the work that Jesus and his disciples did, for principle does not change. Long before the Christian era the ancients gained wonderful power by understanding the principle which Christ taught and demonstrated. There never has been a time when man has not searched into the relation of man to Deity.... All the words which describe God—first cause, creature, power, etc., Christian scientists call Truth. The words of truth have power to restore to life the dead and to give health to those that are sick. Jesus said: "Ye shall know the truth and the truth shall make you free.".... This First Cause is called God, and so far as we understand God or Truth we have creating power. When we study and understand God, we become like that which we study, for we are then in harmony with the law of life.... Man is what he recognizes himself to be, and what he does not recognize it is impossible for him to be. By recognizing our own, which is health, strength and happiness, and dwelling in this line of thought, we will gradually lose sight of pain, sickness, sin and sorrow, for we now look at life from different standpoint and see ourselves as spirits instead of matter.... For that which forever exists is being, is spirit, is God, is the one unchangeable principle of life.... Man appropriates to his personal needs only by recognition. I show forth in my body just so much of God, which is life, health, strength and happiness, as I can recognize. If my power to recognize be limited, I am weak and call myself sick. If my power to recognize God, the unchangeable good, be strong, then I am well and powerful.... Truth is truth, and can be impressed on one mind by another mind, silently, and even at great distances.... The only fetter which binds man is ignorance of his true self. So far as we come into the true understanding of our being we have power to relieve the suffering of others.... Knowledge gives power, and where shall we seek for knowledge and power but from within. Where shall man look for the key to unlock the unfathomable mysteries concerning God and man if he cannot find them within himself. All that man knows of God he finds revealed within his own being. The greater our own power to recognize the God within, the greater will be our power to make the God within manifested.... The healing is done simply by the transposing of our conscious thought from effect to cause, from the unreal to the real, or from the so-called perishable to the imperishable, from the external body, to the ego or soul, from death to life, from sick-

ness to health, from evil to good, from the I cannot to the I can; or from the negation or denial of that inexhaustable power within us to a recognition of the power which is ours. They who have become conscious of this power can say with Jesus, "Father, the world hath not known thee, but I have known thee.".... By knowing God we know ourselves, and know that we are one with the everlasting, self-existing truth. When we are illuminated with this truth, we give forth health and happiness to those who are living in the belief or thought of the effect or body instead of searching for life and health into mind or cause, where it may be found.... By knowing God we know ourselves, and know that we are one with the everlasting, self-existing truth. This self-knowledge gives us dominion over the body, or the externalized or manifested man. But it must be by an understanding of the law that we govern our kingdom. We must either understand the principle by which to govern our kingdom, or meekly bow our heads in submission and be governed. Which will you have as your master, spirit, which is intelligence, or matter, which is non-intelligence?

A GRAPHIC PRESENTATION.

TO THE EDITOR: Through your valuable columns I wish to give an unqualified assent to the "Open Letter" of Rev. H. H. Brown of Oregon, written for the benefit of the American Psychical Society. Should the members of this association and those of the Psychical Society, so faithfully guided by Prof. Hodgson, read this letter and reflect upon its suggestive truths, they will do well. The letter in question was in your issue of May 16th. For the benefit of those who may have passed it by with too brief notice, let me note some of its more important points.

In the first place Mr. Brown (Capt. H. H. Brown) knows whereof he speaks. Himself a notable example of peculiar and interesting mental processes, his old friends will recognize that in his own experience and organization these two societies would find abundant food for examination. He has been, if I mistake not, subject to the trance, to inspiration, to clairvoyance, hypnotism and several phases of mediumship. When therefore he says "there are four factors in these manifestations...the medium, the persons in earth life who surround her, the disembodied intelligences and the universal spirit"—he makes an important statement. So, too, when he says, "the first and most important thing to do with psychic phenomena is to intelligently classify them. No one hypothesis will explain them all," he speaks like a philosopher.

Again, "my experience is constantly showing me that we all possess undreamed of spiritual powers, and many phenomena I once assigned to the action of disembodied spirit can now be accounted for by the action of awakened powers hitherto latent in the soul, and in this fact lies the blessing modern Spiritualism holds in store for coming generations." Here is a great truth in a nut-shell.

Now this psychic investigation association, formed by noble and earnest men for a most important object, proposes to investigate Spiritualism alone, its members wish to prove the truth or falsity of this tremendous assertions of the believers in Spiritualism. In so doing they propose to have no side issues. They will have naught to do with clairvoyance, thought-transference, hypnotism, psychometry, etc., etc. They want the pure article unadulterated by any admixture of other mental phenomena. This cannot be done. These men ought to know it. Rev. Ernest Allen, M. J. Savage and Heber Newton at least, should be recalled to their more sensible selves. Suppose they attempt to study and examine all the vibrations and laws governing light, and determine to have nothing to do with anything but the red ray or the violet, will they succeed? Suppose they endeavor to study and explain psychology and confine themselves to the will alone, what will be the result? Yet these gentlemen wish only to study Spiritualism. They can only do so by studying cognate subjects, rather by studying the very elements of the complex science. They will be compelled to learn how to distinguish clairvoyance from spirit-influence, or hypnotism, and these again from psychometry and thought transference. And when they can do these things they will be the wisest men living.

Through thirty years' critical, cautious observation—and a subjective experience in addition, which would fill volumes—I boldly assert that humanity is not yet

sufficiently developed for any man to be able to decide always with certainty where self-hypnotization ends and hypnotization by disembodied spirits begins. Or whether information beyond that derived through the senses can, at all times, be traced to rapport, with individual souls or to the great ocean of intelligence—the open soul of Emerson. When that can be done, then we shall need no Psychical Society. The fact is, occult processes are indissolubly connected with one another. Those having most experience in these things and who are dispassionate lovers of truth, will be the least dogmatic and the most inclined to observe, ponder and compare instance with instance.

In these regards I claim that my acuteness of observation, love of truth, and capacity to compare and deduce results, are as good as those of any member of these societies. I do not know why the title of Ph. D., M. D., D. D., LL. D., or even K. C. B., should increase my powers of judgment. I see just as much bigotry in disbelief as in overbelief, and altogether too much in both. There are those who are very superstitious and believe that every unusual occurrence is the work of disembodied spirits. On the other side are those who will give absurd and whimsical explanations of palpable spiritual manifestations. Because they are eo or blind they deny that colors exist. And so we go. The fact is that each must examine and decide for himself. P.

"A SINGULAR DREAM."

TO THE EDITOR: The singular dream narrated by Wm. Suddick in your issue of April 4th, is but one of many varying phases of that peculiar form of mediumship which has been very clearly explained as "semi-transfer of identity." In my opinion it is high time that those who form the reasonable section of Spiritualism, and possess nothing in common with card sharping magicians or dark séances, should begin to study up the mysteries of this glorious philosophy. They should read and reflect upon a great deal more than they do, the various works and manuals published for their instruction.

It seems to be quite a common thing for a Spiritualist to be unable to clearly explain the most simple mental phenomena that transpire around him. This is anything but a satisfactory condition of affairs for a progressive movement—however, for Mr. Suddick's benefit I would say that a careful study of chapter IV, section II, of part I, in "The Light of Egypt" would remove all doubts as to the cause of his dream, and offer him a thoroughly rational explanation. The chapter is too long to be given here, but I would call his special attention to page 105 of the work in question.

One singular thing in this peculiar phase of mediumship is, that it may never recur again. The delicate magnetic conditions are the result of innumerable causes, and unless Mr. Suddick possesses the peculiar grade of force required for its manifestation, it will be very difficult to repeat such an experience. I have known similar cases to occur in different people, in some they were repeated several times, in one case quite frequently, and in others never but once. ***

SPIRITUALISM.

TO THE EDITOR: Some lecturers and writers defend Spiritualism from the Bible. "Facts" which they refer to in the Bible narrative are not natural and conflict with the nature of things. The story of Abraham and the three angels is not to be relied upon, for the phenomenon described is not natural. Who can believe that spiritual beings subsist on the flesh of animals, as it is said that Abraham's angelic visitors did? The story of the resurrection of Jesus, the raising of the widow's son by Elisha, and others too numerous to mention, are unworthy of credit. Another thing I wish to speak of. Mediums in our day who perform in the dark bring many undeserved reproaches upon honest, open-handed mediums. THE JOURNAL has done much toward stamping out these frauds, and its editor has been mercilessly exposed to the bitterest anathemas, and the most fiery tongue and pen persecution, but honest Spiritualists are learning that before we can have a pure religion it must be purged of its impurity. Let us study science and apply it to the phenomena, and prove its quality by knowledge of the laws of nature. W. N. WESTERFIELD.

SPENCER, MO.

A BIG ENOUGH FAMILY.

"I think there was chilens enough,
There was Kittle and Pomp and me;
A cat and a dog and a little boy
Are a big enough family.
We used to have lots of fun, you bet,
And now we have none at all:
There's something upstairs in mamma's bed,
A little red thing in a shawl.
If I slide down the banisters,
Jes make a little noise,
A woman comes out and pats my head,
And talks about 'good little boys.'
She wears a white apron and cap,
And 'pears to own the house,
I wonder if she thinks a fellow like me
'S got fur on his feet like a mouse?
The're all the time talking about my nose.
It's broke on the bridge, they say,
And they were certain sure there'd be
An accident there some day.
And when I look in the glass they laugh;
It's funny, I suppose,
But nobody ever did that before
When anything hurted my nose.
When papa comes in he says, 'Hullo,
You little rat—how's Sis?'
He means that wiggly thing up stairs
The cook calls 'Little Miss.'
That's got the prokers in her skin,
And squinties in her eyes,
And looks like a 'gyptian mummy,
Specially when it cries.
Her nose is ten times broker'n mine,
Don't look like a nose a bit.
It's got little holes, but not any bone,
And mainma keeps picking it.
Jack Wilder's got a brother now,
At can walk and pitch a ball.
Why didn't they get a child like that?
Stead of that thing in a shawl?
Anyhow I've got Pomp and Kit,
They know a lot for true.
They scoot when they see that woman come,
And that's 'zactly what I do.
She can't catch us, but when she says
The baby's the image o'me,
I wish that Pomp and Kit and I
Was all the family.

—COLUMBUS SUNDAY NEWS.

If you expect to go East this summer, do not fail to send to the United States Hotel, Boston, for a copy of their complete guide to Boston and its suburbs. Ten cents in stamp will give you this, with elegant maps of the City and Harbor.

Future of Kalama, Washington.

Through the census statistics everybody in the United States who reads the newspapers, notices the wonderful growth of the new state of Washington on the Pacific coast. They have also heard of the large and rapidly growing city of Portland in Oregon almost on the border line between the two states.

The Northern Pacific Railroad Company has two lines into Puget Sound; one directly west over the mountains and the other down the Columbia river to Portland and thence north through Kalama to Tacoma.

The Union Pacifics in Portland and has its surveys already made and grading partly done for a road from Portland to Puget Sound through Kalama, also.

The great Northern Railroad Company which is now rapidly building from St. Paul to Puget Sound and Portland, also via Kalama.

Kalama is on the Washington bank of the Columbia river, about thirty miles north of Portland. The Columbia at this point has that width characteristic to the lower Mississippi, and in addition, the water is deep. Sea-going vessels have for forty years passed the present site of Kalama on their way up to Portland after wheat and lumber. At this point the Northern Pacific goes from Washington into Oregon taking its trains over the river on a gigantic railroad steam ferry. The Union Pacific will cross the Columbia river near Portland, from Oregon into Washington and then follow the river bank until after passing through Kalama. The Union Pacific and the Great Northern have between them secured over one-half mile of river front at Kalama for the uses of their respective corporations. The surveys of the civil engineers have convinced all the railroad companies that the only good way to build from Portland to Puget Sound is through Kalama. Kalama is bound to develop very rapidly with these three transcontinental systems of railway and an open river to the sea affording access to the ships of the world. Kalama is the county seat of its county. It has forests of gigantic pine at its back, and there are indications of abundance of coal, and it is a fine agricultural region. The population of Kalama has increased three times over in two years. Owing, however, to the country being but sparsely settled and a considerable portion being unsurveyed by the government, the opportunities are still large for men and women with small means. The openings in business of every kind are good, and a few hundred dollars invested in business or property is certain to bring splendid results. Fine farms and timber lands can be bought cheap.

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PROF. ELLIOTT COUES, M. D., Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

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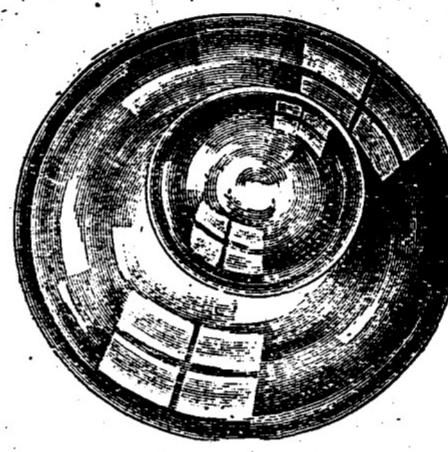
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IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

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CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). Stella.

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who

A NOCTURNE.
I sing to the tooth that aches,
The one way back in the jaw,
When a fiend at night awakes
To set and to file his saw.

I sneer at the throbbing pain,
And think in a language hot;
I try, and I try in vain,
To sleep on my waiting cot.

I smoke as an engine steams,
And walk as a pris'ner walking;
I smile like a fiend who dreams,
And talk as a pirate—talks.

I try and try to write,
And struggle in vain to read:
I don't go crazy—not quite,
Though I wish I might, indeed!

I hate the bang on the doors,
And those who sleep through it all;
But the big fellow who snores—
I hate him worst of all!

I turn away from my book,
Then turn to the glass and see,
A hot don't care-a-dash-look'
That seems to belong to me!

I long to go drink a toast,
And long for a dozen raw;
But the thing I long for most
Is a real cast iron jaw!

That aching molar I'd crush
To a powder fine as dust;
The gass I'd turn out and—hush,
I'd sleep the sleep of the just!

—W. S. S.

HE CARRIED OFF THE PALM.

"I've payed cards," said the lover bold,
To the rare and radiant miss,
"But I never have held nor hoped to hold,
So lovely a hand as this,"
As he softly pressed the fingers white,
Which he gently held in his own that night.
The maiden blushed from brow to chin,
As she said with bashful air:
"No other has sought that hand to win
With compliment so fair,"
And added in tones as soft as balm,
"That speech most surely takes the palm."

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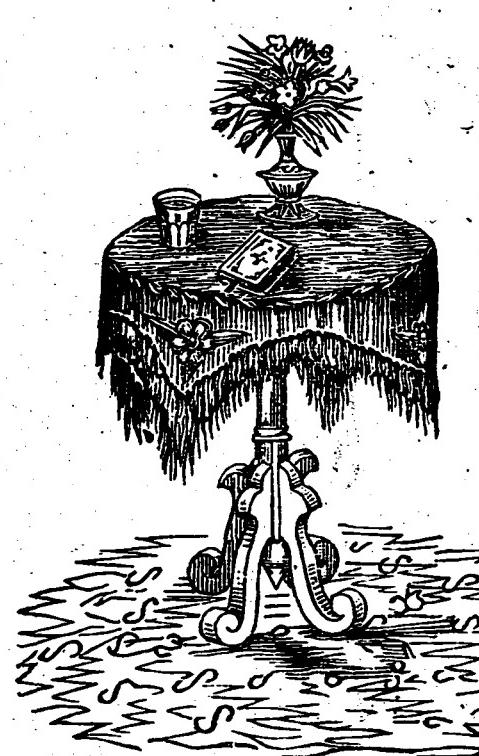
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BOOK REVIEWS.

All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.

The Epic of Saul. By William Cleaver Wilkinson. New York and London: Funk & Wagnalls. pp. 386. Cloth (gilt top) \$2.50.

"The Epic of Saul" is the product of over seven years of literary work, and the realization of a purpose cherished by the author from boyhood. "Long choosing and beginning late" are words that may fitly be borrowed from Milton to describe the author's experience. A personal visit to Palestine was, in the course of preparation of the manuscript, felt to be indispensable, and was accordingly made. The subject of the poem is Saul of Tarsus, in the course of his career preceding and culminating in his conversion to Christianity. It is written in blank verse, is about 8,000 lines in length, and is divided into fourteen sections; or, as they are called, "books." The poem adheres to such facts as are furnished by the scriptural narrative, but allows full play to the imagination where that narrative is silent.

During the seven years that Mr. Wilkinson has been at work on this epic, extracts have from time to time appeared in "The Century," "The Independent" and other journals as independent poems, and have called forth many expressions of praise from literary critics.

The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones. Chicago: Chas. H. Kerr & Co.

This little volume of 131 pages contains eight sermons, "Blessed be Drudgery," "I had a Friend;" "A Cup of Cold Water" and "Wrestling and Blessing," by Rev. William C. Gannett, and "Faithfulness," "Tenderness," "The Seamless Robe" and "The Divine Benediction," by Rev. Jenkin Lloyd Jones. They have already had a wide reading, and have been justly praised for their adaptedness to stimulate and suggest thought and for their humanitarian tone and spiritual force.

MAGAZINES.

The June number of the *North American Review*, the 415th issue of that periodical, contains a valuable paper on "Our New War Ships," by Hon. B. F. Tracy, the Secretary of the Navy. George Ticknor Curtis, a high authority on questions of constitutional law, in an article on "The Law and the Lynchers," praises Blaine's letter of April 14th, and shows that there is no way of bringing the New Orleans lynchers before the United States courts for trial. Andrew Carnegie, in "The ABC of Money," considers in *extenso* the silver question and the evils that would follow free silver coinage. The opening paper in the June *Atlantic* is "Abraham Lincoln," by Carl Schurz, who, in a review of the "Life of Abraham Lincoln," by Nicolay and Hay, sums up in an admirable manner Lincoln's place as a statesman and the work he did in conducting the government through the perils of the civil war. One of the concluding paragraphs is worth quoting: "A few days after the fall of Richmond," says Mr. Schurz, "Lincoln pointed out to a friend the crowd of office-seekers besieging his door. 'Look at that,' said he. 'Now we have conquered the rebellion, but where you see something that may become more dangerous to this republic than the rebellion itself.' 'The House of Martha,' by Frank R. Stockton; "A Town Mouse and a Country Mouse," by Rose Terry Cook, and "What the Southern Negro is Doing for Himself," by Samuel J. Barrows, are among the other contributions.—*St. Nicholas* for June has its frontispiece "The Little Lovers," and contains a beautiful poem with the same title, by C. P. Cranch. Among the good things in this number are "A Talk About Wild Flowers," by John Burroughs; "Being Responsible for Toffy," by Sophie Swett; "A Free Circus," by Josephine Pollard, and "A Shadow Lesson," by Harlan P. Ballard. All these articles are finely illustrated.—The *Arena* for June has an attractive table of contents. Julian Hawthorne writes on "The New Columbus," Camille Flammarion on "The Unknown," and B. O. Flower, the editor, on "Society's Exiles." Photogravures taken in the North End of Boston add to the interest of the last article. Rev. T. Ernest Allen has an article aiming to criticize Spencer's "Doctrine of Inconceivability," but what he actually criticises, as any careful student of Spencer will tell him, is his own misconceptions of Spencer's views.—In the June *Forum* Col. Theodore A. Dodge, in a paper on "Von Moltke and Future Warfare," gives an analysis of the

forces that determined the success of the great German soldier. Rev. Dr. C. A. Briggs writes of "Church and Creed," Sir Charles Dilke has a paper on "The Commonwealth of Australia," and President Francis Walker one on "The Great Count," in which he treats of the accuracy of the eleventh census.—The *Quarterly Register of Current History* for May (second number) is an improvement even upon the first number, especially in the addition of a table of contents. Very valuable is this publication to professional men and students who need the events of the day that make up history, properly classified and indexed for ready reference.—The *June Eclectic Magazine* is rich in fine, strong articles. "Talleyrand's Memoirs," by Lord Acton; "Science and a Future Life," by Freden W. H. Myers; "A Basis of Positive Morality," by P. G. Hamerton, and "Personal Recollections of Mazzini," by Mathilde Blind, are among the able papers.—The frontispiece of the June number of the *Freethinkers' Magazine* is a picture of Voltaire when he was at middle age. The opening article is a report of an address by B. F. Underwood on "Industrial Conditions and Tendencies." George Jacob Holyoake concludes in this number his admirable sketch of the friend and co-worker with whom he sometimes differed—Charles Bradlaugh. The leading editorial is on "Unitarianism," which takes the ground that this Christian sect is, as a liberalizing force, somewhat overpraised.—The June number of the *Homiletic Review* has a number of able contributions. Prof. William C. Wilkinson continues his paper on "Canon Litton," Theodore S. Cuyler writes on "The Power of the Pastor's Hand-grasp," and Mrs. Margaret Bottome, Mrs. A. R. Brown and Mrs. E. P. Bethune and Miss Elizabeth W. Greenwood contribute to a symposium on "Women in the Church."—The *New England Magazine* for June is a bright number.—Wagner and Tannhauser in Paris, 1861," by Edward H. House; "At Andersonville," by Franklin L. Stanton; "Early Days of the First Telegraph Line," by Stephen Vail; "The Message of Puritanism for this Time," by Edwin D. Mead; "An Anti-Slavery Hero," (George L. Stearns) by Sidney H. Morse, and "A Southern Study," by Mrs. L. B. Chase Wyman, are among the contributions to this number.—*Our Little Ones* for June has for its frontispiece "Annie and the Mocking Bird," which is the subject of the opening piece, a poem, by Mary M. Anderson; "The Queen of Puddings," by Lulu W. Mitchell, and "Dolly's Tea Party" are among the pretty stories. The illustrations are such as delight children.—A portrait of George M. Dallas, vice-president under James K. Polk, is the frontispiece of the June *Century*, which is a number of rare excellence: "Pensions and Socialism," by W. M. Sloane; "Gen. Sherman's Last Speech. The Old Army," given at the Press Club dinner to Stanley, at Delmonico's, last January, and printed from manuscript dictated by Gen. Sherman; "Women at the English University," by Eleanor Field; "Note on the Health of Women Students," by Catherine Baldwin, and "Talleyrand Replies to His Accusers," are among the articles every one of which is of interest.—*Knowledge* is a monthly magazine devoted to supplying information such as one seeks in his cyclopedia and fails to find there, because it is not up to date. Columbian Publishing Co., New York, 393 Pearl st., Chicago, 242 Wabash ave.

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SECOND. 2488 acres of valuable mineral land, adjacent to the city of Tallapoosa, all located within a radius of six miles from the center of the city. Present value, \$122,900.

THIRD. The issued Capital Stock of the Georgia, Tennessee & Illinois Railroad Company, chartered for the purpose of building a railroad from Tallapoosa, Ga. to Stevenson, Ala., 120 miles, that will net the company nearly 2,000,000 of the capital stock of railroad paying 7 per cent. dividends.

FOURTH. The Tallapoosa Furnace, on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., the said furnace being of 50 tons capacity, manufacturing the highest grade of cold and hot blast coke and wheel iron. Present value, \$20,000.

FIFTH. The Piedmont Glass Works, situated on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., said plant being 12-pot furnace capacity, and manufacturing flint glass flasks and prescription ware. Present value, \$100,000.

SIXTH. The Tallapoosa Reclining Chair Factory on the line of the Georgia-Pacific Railroad in the city of Tallapoosa, Ga., manufacturing hammock, reclining and other chairs. Present value, \$25,000.

SEVENTH. Sundry interest bearing bonds, notes, mortgages, loans, stocks, etc., acquired since the organization of company in securing the location on its property of new manufacturing industries and from sales of its city lots and cash in bank, received from the sale of treasury stock for improvements not yet invested.

There is already located on the property of the company, in the city of Tallapoosa, from 2800 to 3000 inhabitants, three-quarters of whom are Northern people, who have settled there within the last three years, about 700 houses, 40 business houses and blocks, public parks, free public schools, churches, hotels, water works, electric lights, \$75,000 hotel, now building, to be open in October. Street railway and 12 new manufacturing industries under contract and building that will employ fully 1000 additional operatives, requiring 500 new dwelling houses, and increase the present population of the city from 3500 to 5000.

THE INCOME OF THE COMPANY

Will be derived principally from six sources:

FIRST. Earnings of its manufacturing establishments, now in operation and to be built (now \$70,235.01 yearly).

SECOND. Rental of its city lots and sales of timber in "stumpage" (estimated \$1000 yearly).

THIRD. Sale of its city lots in Tallapoosa, Ga., for improvement and investment (estimated \$250,000 yearly).

FOURTH. Working of its mines and quarries, by themselves or on "royalties" (estimated \$10,000 yearly).

FIFTH. Profits on mineral, timber and town site options and purchases on line of Georgia, Tennessee & Illinois R. R. (estimated \$186,408 yearly).

SIXTH. Earnings of stock of Georgia, Tennessee & Illinois R. R. (estimated \$50,000 yearly).

Total estimated yearly income of company after construction of railroad, \$825,633.04.

Total estimated yearly income of company prior to construction of railroad, \$339,235.04.

PRESENT PRICE OF THE STOCK \$3.50 PER SHARE

To be Advanced July 1 to \$3.60 Per Share,

And further advanced Aug. 1 to \$3.70, Sept. 1 to \$3.80, Oct. 1 to \$3.90, (and October dividend, semi-annual, probably 20c. per share), Nov. 1 to \$4.00, Dec. 1 to \$4.10 and Jan. 1 to \$4.20 per share, when it is intended to advance the price to par should any stock remain unsold.

Right reserved to withdraw stock from sale without notice after July 1, or when 50,000 shares are sold.

The Directors of the GEORGIA-ALABAMA INVESTMENT AND DEVELOPMENT COMPANY have decided to offer to the public until Wednesday, July 1, a limited amount of the full paid capital stock of the company at \$3.50 per share (par value \$10.00).

This stock is full paid, and subject to no further assessments under any circumstances.

One million dollars of the \$4,500,000 capital stock has been paid in the treasury of the company for the development of its properties, and the enhancement and protection of the interests of the stockholders.

At 12 o'clock midnight, July 1, 1891, the price of the stock of the company will be advanced to \$3.60 per share, and further advanced on the first day of each month following, the sum of not less than 10 cents per share until Jan. 1, 1892.

A stated advance monthly in the price of stock has been decided on by the company for the reason that the recent location on its property of several extensive manufacturing establishments employing over 1000 skilled operatives makes such a policy fully warranted on account of the increased values added to its assets.

The company reserves the right to advance the price of the stock more than 10c. per share per month or withdraw it entirely from sale at any time after July 1, the sale of stock and added developments shall render such action necessary for the protection of the interests of the stockholders.

Under the plan of the organization of the Company all the receipts from the sale of the Treasury Stock of the Company are expended at once for improving and developing the property of the Company, increasing its assets to the extent of the amount received.

The entire property of the company being paid for in full, all the receipts from the sale of city lots go at once to the dividend fund of the company, in addition to the earnings of its manufacturing establishments in operations and the income from its successive sales.

The stock of the company will not only earn gratifying dividends for the investor, but will increase rapidly in the market value, with the development of the company's property.

The stock will shortly be listed on the New York, Chicago, Philadelphia and Boston consolidated stock exchanges.

Orders for stock will be filed as received, in any amount from one share upward, as it is desired to have as many small holders in all sections of the country as possible, who will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

Stock sold on 2 per cent. commission, or purchased at price paid and 17 1-2 per cent. per annum profit.

For the accommodation of the stockholders of the Company, who desire to realize on their stock prior to its being listed on the Exchanges, and have not a ready market for it in their own locality, the Company have completed arrangements with a syndicate of the largest English and American stockholders to handle for a nominal commission, and buy and resell to other investors, all stock purchased of the Company. This syndicate will handle the stock at the Company's selling price, for a commission of 2 per cent., remitting to the stockholder the full amount received for same, less the commission of 2 per cent. for transacting the business, or will if the stockholder prefers, cash the stock at any time after the first day of the month following the next advance succeeding the purchase at the price paid by the stockholder for the stock, and 5 cents per share (17 1/2 per cent. per annum) additional added for each and every month thereafter until January 1st, 1892.

Stockholders wishing to sell stock purchased, can send it to the Treasurer of the Syndicate, the Suffolk Trust Company, Bankers, Transfer Agents, or to the Company direct at Boston, Mass., to be sold at the Company's selling price, less 2 per cent. commission; or if immediate cash is preferred, they will receive a check for the stock at the price paid the Company for it, and an advance of 5 cents per share added for each month it is held by them as above, without delay, on presenting their certificates of stock, by mail or in person, indorsed in blank on the back of the certificate; and in view of the fact that the advance paid by the Syndicate to the person selling, when immediate cash is required is but one-half the actual advance of the stock, thus affording a handsome profit for them to hold and resell at advanced prices, the Company guarantee in selling all stock that a check as above shall in all cases be returned to parties desiring to sell without delay.

4 ADVANTAGES OF THE STOCK AS AN INVESTMENT.

PRINCIPAL absolutely secure under any circumstances, the property being paid for in full.

PROBABILITY of a large increase in each semi-annual dividends by increased earnings and sales.

DIVIDENDS, to include earnings and all receipts from sale of city lots, paid regularly April and October.

CERTAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself.

UNTIL WEDNESDAY, JULY 1, 1891,

\$7 will purchase 2 shares or \$20 par value of stock, \$14 will purchase 4 shares or \$40 par value of stock, \$35 will purchase 10 shares or \$100 par value of stock, \$70 will purchase 20 shares or \$200 par value of stock, \$105 will purchase 30 shares or \$300 par value of stock, \$210 will purchase 60 shares or \$600 par value of stock, \$350 will purchase 100 shares or \$1000 par value of stock, \$825 will purchase 150 shares or \$1500 par value of stock, \$1050 will purchase 300 shares or \$3000 par value of stock.

Checks for the April dividend, which included earnings of the Manufacturing Establishments owned by the Company, and receipts from the sale of City Lots, for the first six months of business, were mailed April 15, and checks for the October dividend will be mailed to stockholders by the Suffolk Trust Company, Transfer Agents, October 15.

No orders will be received at the present price of \$3.50 per share after 12 o'clock midnight July 1, and all orders for stock should be mailed as soon as possible and in no event later than several days prior to that date to insure delivery at present price of \$3.50 per share.

Address all orders for stock and make checks, draft or money orders payable to

Hon. JAMES W. HYATT, Treas., Ga.-Ala. Investment and Development Co. 720 Insurance Exchange Building, Chicago, Illinois.

Southern Offices, Tallapoosa, Haralson County, Ga. New York Offices, 11 Wall st., Rooms 31 and 32. Boston Offices, 241 Washington st., 8, rooms 9 and 10. Philadelphia Office, Room 944, Drexel Building. Chicago Office, Room 720, Insurance Building. Baltimore Office, Room 4, Bank of Baltimore Building. Foreign Offices, No. 2 Tokenhouse Buildings, London, Eng.

80-page Illustrated Prospectus of Tallapoosa, Stock Prospectus of Company, and Plat of City, with Price List of Building Lots, Mineral Maps of the Section, Engineers' Reports, etc., mailed free from any of the above-named offices of the company.

Manufacturing Industries Now Building or Under Contract to Locate at Tallapoosa, Ga., Secured by the Company Since the Return of the Excursion to Tallapoosa, March 1, 1891.

C. B. HITCHCOCK MFG. CO., from Cortland N. Y., 2000 Lineal Feet of Factory Buildings, one of the largest Wagon manufacturing establishments in the world, to employ 400 to 600 hands.

HAYES' CHAIR COMPANY, from Cortland N. Y., 800 Lineal Feet of Factory Buildings, manufacturers of Fancy Rockers, Plush Chairs, etc., one of the largest in the U. S., to employ 125 to 200 hands.

WM. HOWE VENTILATING STOVE CO., from Cortland, N. Y., 1100 Lineal Feet of Factory Buildings, manufacturers of the renowned Howe Patent Ventilating Stoves and Ranges, to employ 125 to 200 hands.

ANCHOR WOOLLEN MILLS, from Marysville, Tenn., 200 Lineal Feet of Factory Buildings, 2 stores, manufacturers of all kinds of Woolen Cloths, Blankets, etc., to employ 75 to 150 hands.

BROWN BROS. & CO., from Atlanta, Ga., 75 Lineal Feet of Factory Buildings, 3 stores, manufacturers of Ready-Made Clothing, Jeans and Overalls, Underclothing, etc., to employ 50 to 100 hands.

TALLAPOOSA STREET RAILWAY CO., Capital \$25,000, now building, two miles of the line to be in operation by September 1.

IRON BRIDGE WORKS, 500 Lineal Feet of Factory Buildings, to employ 50 to 100 hands, manufacturers of Iron Railroad and Highway Bridges.

CITY BOTTLING WORKS, from Wilkesbarre, Pa., to bottle the Lithia and Chalybeate Waters in Lithia Springs Park, and introduce them throughout the United States.

BOOT & SHOE FACTORY, Messrs. Horne & Boile, 3-story factory, manufacturers of all styles of boots and shoes, to employ 75 to 150 hands.

FOUNDRY AND MACHINE WORKS, from Stanton, Mich., 100 Lineal Feet of Factory Buildings, manufacturers of Machinery, Engines and Castings, to employ 20 to 40 hands.

TALLAPOOSA SCHOOL FURNITURE CO., 100 Lineal Feet of Factory Buildings, manufacturers of School and Church Furniture and Fine Cabinet Work, to employ 25 to 50 hands.

TALLAPOOSA LUMBER, MFG. AND R. CO., \$250,000 Capital, 1100 Lineal Feet of Buildings. To erect Mills at Tallapoosa and Build a Logging Road into the timber south of the city to supply them with logs. Survey now being made, and under contract to commence road before July 1, to employ 150 to 300 hands.

The above Manufacturing Industries will represent a combined frontage of over 5400 LINEAL FEET, OR OVER A MILE OF FACTORY BUILDINGS, employ when completed from 1000 to 2000 operatives according to the business done, and require 500 new dwelling houses erected at once.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

In a volume recently published, Mrs. Nettie Colburn Maynard, of White Plains, N. Y., has given a record of the most important events in her experience as a spiritual medium. She was for several years well known, and is now distinctly remembered by thousands who listened to the eloquent words uttered through her lips, as a trance speaker. She is a lady of exemplary character, who commands the confidence of all who know her and enjoys the friendship and love of thousands who are well acquainted with her. She is now an invalid and has been confined to her bed for nearly three years; but her mind is clear and her recollections vivid. Her family physician, who has attended her the last fifteen years, speaks of her in the highest terms and says that she has some peculiar power unexplained by medical science. Her narrative is marked by simplicity of style and evidently by an earnest and truthful spirit. There is no attempt to glorify herself. Some of the passages in the book are full of pathos and power, and one can not read far without becoming convinced of the sincerity and the deep spiritual and religious nature of the author.

Some of the chapters relate to events of historical importance and these have suggested the title of the book. Whether Abraham Lincoln was or was not a Spiritualist is of no great importance from the standpoint of truth, for truth is not dependent upon its acceptance by any person whom circumstances have combined to make a central figure in the world's history; but for the mass of mankind a great name has the weight of great authority on any subject in the support of which it can be cited. The publisher of Mrs. Maynard's work has therefore entitled it "Was Abraham Lincoln a Spiritualist?" and this article aims only to call attention to some of the statements of the author in regard to her séances at which Mr. Lincoln was present.

In 1862, at Albany, N. Y., Miss Colburn was controlled to say that there was a congress of spirits, composed of leading men still interested in guiding the affairs of the American nation, that desired to communicate with President Lincoln and directed her to visit him and make known to him the fact. A few months afterward she received letters requesting her to speak for the Spiritualist Society of Washington. A séance was held at the home of Thomas Gales Forster, at which she was introduced to Hon. D. E. Somes, ex-member of Congress from Maine, Mr. Cranston Laurie, statistician of Post Office department, and Judge Hoar, of the Interior Department. Mr. Forster, in a trance, declared that Miss Colburn had great work to do in that city. Subsequently, at the house of Mr. Laurie, she was introduced to Mrs. Lincoln, through whom she became acquainted with the President, who became deeply interested in the powers she possessed and in the words she uttered while entranced. She thus refers to her first visit to the White House:

"Mr. and Mrs. Laurie were duly presented. Then I was led forward and presented. He (Mr. Lincoln) stood before me, tall and kindly, with a smile on his face. Dropping his hand upon my head, he said, in a humorous tone, 'So this is our "little Nettie," is it, that we have heard so much about?' I could only say, 'Yes, sir,' like any school-girl, when he kindly led me to an ottoman. Sitting down in a chair, the ottoman at his feet, he began to question me in a kindly way about my mediumship; and I think he must have thought me stupid, as my answers were little beyond a 'yes' and 'no.' His manners, however, were genial and kind, and it was then suggested we form a circle. He said, 'Well, how do you do it?' looking at me. Mr. Laurie came to the rescue, and said we had been accustomed to sit in a circle and to join hands; but he did not think it would be necessary in this instance. While he was yet speaking, I lost all consciousness of my surroundings and passed under control. For more than an hour I was made to talk to him, and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended very little

until that portion was reached that related to the forthcoming Emancipation Proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while he was being counseled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfil the mission for which he had been raised up by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realize that some strong masculine spirit force was giving speech to almost divine commands." Mrs. Maynard says: "I shall never forget the scene around me when I regained consciousness." Mr. Lincoln admitted the pressure brought to bear upon him to postpone the Proclamation. "At last he turned to me," writes our author, "and laying his hand upon my head, uttered these words in a manner I shall never forget: 'My child, you possess a very singular gift; but that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps anyone present can understand. I must leave you all now; but I hope I shall see you again.' He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it is as clear and vivid as the evening on which it occurred." Shortly afterwards the famous Emancipation Proclamation was issued.

In the February following, President Lincoln was present at another séance and Miss Colburn, entranced, described the condition of the army at the front as precarious. The President said: "You seem to understand the situation. Can you point out a remedy?" The controlling intelligence advised him to go to the front with his family, to appear before the soldiers in person, to make inquiries of them as to their condition and grievances, and to show that he was the father of his people. Lincoln declared then and there that he would follow the advice, and soon did so with good results.

It was at this séance, Mrs. Belle Miller being the "moving medium," that a piano rose and fell a number of times at her bidding. Mr. Lincoln expressed himself satisfied that the motion was caused by some "invisible power." Mr. Somes remarked: "When I have related to my acquaintances, Mr. President, that which I have experienced to-night, they will say, with a knowing look and wise demeanor, 'You were psychologized, and as a matter of fact (versus fancy) you did not see what you in reality did see.'" Mr. Lincoln's quiet reply was: "You should bring such person here, and when the piano seems to rise, have him slip his foot under the leg and be convinced (doubtless) by the weight of evidence resting upon his understanding."

In regard to Miss Colburn, the President said: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me, nor of what was transpiring in my Cabinet meeting prior to my joining this circle, nor of affairs at the front [the army], nor regarding transpiring events which are known to me only, and which I have not imparted to any one, and which have not been made public."

In '64 and '65, the mediums Charles Colchester and Charles Foster had several séances at the White House. "Through them and through myself," says Mrs. Maynard, "he received warnings of his approaching fate; but his fearless, confident nature disregarded the warnings he received." A detailed statement is given by Mrs. Maynard. "It has frequently been stated that Mr. Lincoln was a Spirit-

ualist," writes Mrs. Maynard. "That question is left open for general judgment. I do know that he held communication with numerous mediums, both at the White House and at other places, and among his mediumistic friends were Charles Foster, Charles Colchester, Mrs. Lucy A. Hamilton, and Charles Redmond, who warned Mr. Lincoln of the danger that faced him before he made that famous trip between Philadelphia and Washington, on which occasion he donned the Scotch cap and cape; and which warning saved him from assassination."

The medium met the President on the day of the battle of Chancellorsville. There was terrible fighting at the front and the latest news was that the Union army had been defeated and was in full retreat. For twenty minutes Miss Colburn's control talked to Mr. Lincoln, stating that the battle had not been disastrous, but really a gain to the Union, and what was said changed his anxious and careworn look to one of hope and confidence. The words through the medium were verified by the special dispatches received the next day.

Space will not permit further reference here to Mrs. Maynard's interesting narrative. Of its substantial correctness there is no reason to doubt. There are many who, from personal acquaintance with the author, can say with Frank B. Carpenter, the distinguished artist—painter of the picture, "Emancipation Proclamation" in the Capitol at Washington: "I have known Mrs. Maynard for some years. She is a talented woman. I do not believe she would tell an untruth. She is a medium of remarkable ability." That Mrs. Lincoln was a Spiritualist, and that Mr. Lincoln was deeply interested in Spiritualism, is known beyond doubt; that he was strongly inclined to belief in its philosophy as well as to belief in the genuineness of its phenomena is, from all the evidence accessible, very probable; but Mr. Lincoln's religious convictions and hopes were, during the dark days of the war, of varying degrees of strength, and moreover he was a very politic and cautious man who did not carry his heart on his sleeve and did not make known his personal views and feelings on some subjects even to those with whom he was in intimate official relations. That Mr. Lincoln derived consolation from Spiritualism, and that he believed he was helped and guided by invisible intelligences higher than his own may be reasonably affirmed. To what extent the words uttered by Mrs. Maynard in the presence of the President were a reflection of his thoughts and purposes it may not be possible to determine; but that the intelligence and prescience shown far exceeded that of our "Little Nettie" is certain, and that the wise advice came from the Spirit-world Spiritualists can readily believe.

PSYCHICAL PROBLEMS.

On another page is published, from the *Christian Register*, an interesting paper covering some of Mrs. Underwood's experience in automatic writing. In its comments under the above heading *The Register* says:

"Her experiments in automatic writing have therefore unusual interest, and we cannot doubt the facts she reports. The only question is, What is their interpretation? This is the question which confronts psychical students. A large body of facts has already been gathered on these questions, but their adequate interpretation is what the world waits for. Our Spiritualist friends are ready with an explanation. Is their explanation the true one? The scientific world has not yet accepted it; nor has it, on the other hand, either disproved the spiritualistic interpretation, or offered any other more conclusive in its stead.... To determine the real significance of such facts, whether in relation to the life that now is or the life that is to come, is a problem which confronts modern science."

Yes, this problem does confront modern science and modern preachers. It will not down. The people both in the church and out are determined that

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THE BILL PROGRESSING.

The bill originally drawn by that astute and zealous Spiritualist, Hon. A. H. Dailey, of Brooklyn, N. Y., for the suppression of the monstrous and everywhere prevalent fraud in spirit materializations was advanced one point in the Illinois legislature last week. It was a crucial point, too, if not the most critical. Having passed the Senate without trouble the bill was sent to the House and there referred to the Judiciary Committee, where on Thursday, May 28th, its merits were discussed and its opponents afforded an extended hearing. The editor of THE JOURNAL appeared in its behalf; and as a Spiritualist advocated the necessity of its advancement in the interests of public morals, of scientific research, and of the great body of reputable and rational Spiritualists whose feelings are being constantly outraged by the lawless horde of tricksters now plying their nefarious vocation in all parts of the state and nation. To give the committee a better comprehension of the methods resorted to by these tricksters, who in dark rooms laden with an atmosphere saturated with physical and psychical poison purloin the money and pervert the minds of their victims, he exhibited a collection of paraphernalia captured from tricksters while enacting the roles of materialized spirits. In the exhibit were the tin horn, masks, mus-

lin, blue silk waist and glass diamonds formerly comprising the outfit of Mrs. Crindle-Reynolds and taken from her when exposed by Spiritualists at Clyde, Ohio, several years ago. The large photograph taken in Buffalo was shown, portraying Mrs. Ann Cobb, of Mantua Station, Ohio, in thin attire personating the spirit lace-maker, while her dress acted as a dummy in the cabinet to mislead the sitters; also wigs used by the Berry sisters and Mrs. Ross in Boston; likewise the robe of the Queen of Sheba as worn by Christina Bliss while personating the spirit of that historic character, the outfit of "Billy the Boot Black" whose slang has so often amused the patrons of the Bliss dive, the famous bustle with which Mrs. Ross so convincingly proved materialization and dematerialization, and her dirty nightgown with the slit in which she was wont to insert one of her ample breasts painted to represent the face of a baby, which John Wetherbee and others among the medio-maniacs of Boston have rapturously kissed in the firm belief that they were pressing their lips to the face of a chubby angel materialized for the occasion. A white gown once a part of Mrs. Cowan's spirit outfit was shown, spattered with the blood of the person wounded in effecting the capture. Paraphernalia taken from the Bangs' sisters, of Chicago, Mrs. Fay, of Boston, and others made part of the exhibit, but was shown *en masse* without particularizing, as the purpose of the display was accomplished when the legislators were given a clear demonstration of the tricks the perpetration of which would under the pending bill become legally specified misdemeanors.

The advocate for the bill having finished his argument and exhibit in less than fifteen minutes, the affable chairman of the committee, Hon. Sherwood Dixon, called on a rosy cheeked, good natured looking gentleman by the name of W. H. Butts to lead in opposition. Mr. Butts's amiability is refreshing, and he is better at discussing a good dinner than in making an argument where he feels he must oppose somebody. If it were practicable he would always like to agree with everybody, and this from sheer good nature. He started off by saying he, too, was opposed to fraud and had an amended bill to offer in due time, but first would call upon Prof. Randall to state the objections of the committee sent down to oppose the bill. "Professor" Randall did not seem at his best. "Conditions" were apparently not as favorable for the flow of eloquence and the rush of reason as when he is addressing an audience of socialists and anarchists. Though backed up by the presence of a number of supporters more or less intimately connected with the class of people which the bill is intended to suppress "Professor" R. failed to take on that fervid heat which burns away barriers. However, he presented with considerable shrewdness the sophistical arguments which had been previously supplied the public. He contended that the bill covered all forms of mediumship, and named mediums such as Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond, Mr. A. B. French, Mr. O. P. Kellogg and Mr. L. C. Howe, but wisely refrained from naming a single medium for physical manifestations, and never got within sound of a tricky medium for materialization. He argued that the inference of the proposed law was that Spiritualists were dupes; that all religions had grown out of spirit manifestations, and hence this law while ostensibly only aimed at frauds, would by some subtle centricity, which he failed to reveal, be sure to work dire injury to the religion of Spiritualism. The present criminal laws of the state were in his opinion sufficient. On the whole his speech was as good as could be made in a bad cause; what he lacked in intellectual and magnetic force was made up in meek

and plous mannerism and a far away, sweet by and by sort of voice. His socialist and anarchistic friends would not have recognized the ex-dentist in his role of pseudo-medium defender. Following "Professor" Randall several members of the judiciary committee spoke in opposition to the passage of the bill. Some showed an utter lack of knowledge of the language of the bill before them, and also that they didn't care what its merits were. It was not their purpose to talk to the bill but to soar; to mouth about the religious rights of American citizens, the damnable crimes of evangelical preachers, the Declaration of Independence, and to experiment as to just how much irrelevant bathos the chairman of the committee could be tortured with before he would bring down the gavel. After an exciting session of two hours the bill went through the committee triumphantly without alteration or amendment and is now before the House with a recommendation for its enactment. No more exciting meeting of a committee it is said has been held during this legislative session. One member who made a vigorous and effective speech in favor of the bill had a joke played on him at the last; a joke however which might have been hazardous to the bill. He had stepped

out of the room and on returning found a vote being taken, not knowing how the question was put he asked a brother member how to vote. That brother, in accordance with the ethics of those most active in the effort to defeat the bill, knowing that the inquirer wanted to vote in favor of the bill, blandly told him to vote in a way that put him on record against it, and the trick was not discovered until too late to change. However, as it happened, no harm was done and the fun was funny. The committee representing the interests of the frauds had evolved what they thought a beautiful scheme to defeat the bill. With elongated visages and great unction they declared they too were against fraud, and had amended the Dailey bill so that while it was still as effective as before, yet would prevent the possibility of abuse. They then presented three amendment, the first was the old loop-hole out of which Eliza Ann Wells and every other detected imposter has attempted to crawl. The second was harmless, but the third rendered the entire bill a farce, and would have made the judiciary committee ridiculous had it been adopted. But all their conspiring came to naught and they retired discomfited and demoralized.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

A Pure Cream of Tartar Powder.
Superior to every other known.

Delicious Cake and Pastry, Light Flaky Biscuit,
Griddle Cakes, Palatable and Wholesome.
No other baking powder does such work.

DONALD KENNEDY

Of Roxbury, Mass., says

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THE RELIGIO-PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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TOPICS OF THE TIMES.

There is an advance in heresy all along the line. What was "infidelity" twenty years ago is now taught in orthodox theological seminaries and from orthodox pulpits. The world moves at a very rapid pace.

The papers state that at Pittsburg one day last week a man well known in sporting circles applied for a transfer of liquor and hotel license. The court objected because the applicant was a gambler, whereupon his attorney remarked: "I desire to call your honor's attention to the fact that the Prince of Wales gambles a little." "Well I don't consider him of good character. He could not get a license in this court," replied the judge.

The one weapon with which the Jewish race can retaliate is money—their power in the financial world, and that weapon they are using against Russia. They have, so far as possible, crippled her credit and cut off her supplies; her loan they caused to be rejected, and her securities they are said to be trying to force from the market. The expelled Jews are bringing what money they have into their exile, and as many and as heavy drafts upon Russian resources as it is possible to make. The picture may be a little overdrawn in some of its details, but in its broad outlines it undoubtedly represents the purpose of the Rothschilds and their allies to retaliate upon Russia for her treatment of their race.

The practical abandonment of the Koch lymph in all the Philadelphia hospitals for the cure of tuberculosis is highly significant, says a New York daily paper. It is another indication that skilled American physicians, after thorough and long continued trials of the lymph, are coming to the conclusion that its value as a curative agent is so slight that it is not worth while to use it. The extravagant claims at first made in behalf of the fluid inspired many sanguine persons with an implicit belief in its invincibility in pulmonary diseases. This belief was quickly dissipated in most instances by the failure of the lymph to produce the desired results. Dr. Koch's remedy has been for some time discredited in public opinion. The verdict rendered against it by a great majority of the ablest physicians in New York and Philadelphia must tend to condemn it utterly.

The news that the Prince is an habitual gambler, taking supplies of cards and counters wherever he goes, has, despatches say, blasted every chance of the Nationals granting him relief for his debts. The leading Baptist organ compares the Prince's tastes for the race course and gambling with the noble example of his father, who if living, would share the intense grief of thousands of Englishmen. Think of the future King of England and head of the church, traveling about the country with a bag full of Russia leather baccarat counters, accompanied by Sir Reuben Sisson to act as banker. The baccarat game at Tranby Croft was entirely his own. The implements were his, and the tables were arranged and lined with

chalk on the second night at his suggestion. Mr. Wilson objected to baccarat, and Mrs. Wilson testified that she told the Prince this, but still baccarat was played.

Dr. Patton, in his speech accompanying the report he offered in the Presbyterian Assembly, said: "There were many things in that inaugural address [by Prof. Briggs] with which I agree, but when a man says that reason is the source for the authority of the Bible I want to have such statements investigated." This utterance from the president of the famous old college over at Princeton, says the *New York Press*, sounds like an echo from the twelfth century. One would think from it that God never made anything but the Bible, and that the devil made reason and the rest of the sinful universe. Dr. Patton generally says what he thinks, so we have no doubt that he thinks, actually thinks, as above. But, in that case he is one of those whom Dr. Briggs hit squarely between the eyes in his inaugural address, when he said they reasoned in a circle because they argued that any given book of that noble library of moral and spiritual history and literature called the Bible was inspired because its author (Moses, David, Matthew, or Paul) wrote it, and that he (the author whose name it bears) must have written it because it was inspired, and could not possibly be erroneous in its title and ascription to its traditional author.

According to statements published in the papers Lincoln Hamline, of La Harpe, Ill., has a little daughter named Dora, only four years old, who can readily name the spots on any set of dominos from simply looking at the backs of them, or she will select from the set any number asked for, all the dominoes being turned face downward, and thoroughly mixed up. If one be slipped out of the set without her knowledge, and it is called for, she will quickly reply that the number is missing. The child can not count from one to six, but will announce the spots thus, "five and a six," "six and a four," or any other number, more readily from the backs of the dominoes than from their faces. The child has been subjected to over a hundred tests, and has never failed to call the right number. White paper has been pasted over the backs of the dominoes to prevent any chance of the child having learned the backs, and in every instance she has successfully indicated the number on the opposite side. The papers say she "is possessed of the faculty of mind reading," but her power is evidently clairvoyant rather than telepathic. She does not read thoughts but discerns objects that are not visible to the eyes.

Mr. Depew in his eulogy of Gen. Grant at Galena the other day said: "As the years increase events crowd upon each other with such volume that the lesser ones are crushed out of memory. Most reputations are forgotten by the succeeding generation, and few survive a century. In our thousandth year as a nation the only statesmen or soldiers of our first hundred years whose names will decorate the celebration will be Washington and Hamilton for the beginning, Webster for the middle period and Lincoln and Grant for the close." So, then, says a Chicago daily, the

author of the Declaration of Independence is to be forgotten! The great people whose wrongs he first voiced and whose aspirations he first put into words are to live on for a thousand years, and yet in that distant day are not to know the name of Jefferson. No memory is to survive of the man who first made this country a true democratic republic, who organized the first party of the people, who struck the first effective blow on this continent in favor of religious freedom, who taught aristocrats and snobs that the people were to rule and not to be ruled, who inspired the ordinance of 1787, who added to the republic and dedicated to freedom forever one-half of this continent, whose influence against titles, privilege, class-rule, monopoly and aristocracy, already firmly entrenched in the government when he became its head, was conclusive for all time, and whose creative statesmanship—greater than that of Washington or any other of his associates—has manifested itself unceasingly for ninety years and must continue to be potent so long as the republic endures. He to be forgotten? Never. When the American people forget Thomas Jefferson there will be no republic to mock even by pretense of freedom the mighty name of the greatest apostle of modern democracy. What sort of a republic would that be that would remember Hamilton and forget Jefferson?

The body of Prentice Mulford was recently found in a canoe lying at anchor in Sheepshead Bay. Mr. F. J. Needham, publisher of a periodical to which Mulford contributed, says that he spent all his spare time in the canoe, sleeping and eating there, in fact more often than anywhere else. Its lockers were well stored with provisions, and several blankets and an oil stove, together with a banjo, artist's materials, pens, ink and paper, completed the outfit. Mulford liked this nomadic sort of life, and as he had nobody to care for, paddled, sailed and drifted aimlessly about as best suited him. He was not and had not been in ill health. No marks were found on the body and no traces of poison were anywhere in the boat. The man could not have starved to death, for the after locker was full of provisions. If he wanted anything to eat or drink he could have purchased it with the \$25 that was found in his pocket. The only theory that remains is that Mulford died of apoplexy or heart disease. The *New York Times* says: "The letters found in the canoe close beside Mulford's body prove very conclusively that the spiritual world had a firm hold on him. He wrote them, it appears from their context, at the dictation of a spiritualistic being who took this means of communicating with him. The letters are filled with assurances that the 'spirit' was close beside him, watching over him and guarding him from harm, and that brighter days were in store for him. Various incidents in his past life are mentioned in this rambling conversation with the unknown, and some persons whose names appear as 'L,' 'Mrs. L,' and 'G,' are frequently mentioned. Mr. Needham, the publisher, was very anxious to get possession of all this manuscript, which he said was a part of the essay which Mulford was to have mailed to him from Sag Harbor." Prentice Mulford was an easy, graceful writer, with large experience in writing for the press. His life was one of many changes.

MARRIAGE AND MARRIAGE LAWS.

Mrs. H. S. Lake, taking exception to the ruling of Judge Staples that no marriage ever existed between her and Mr. Peck, said in a recent lecture: "I acted in accordance with my own judgment. After counselling spirits, Lord Byron and Margaret Fuller, I did what I thought was right." *Aleyone*, in which is printed a brief abstract of the lecture referred to, comments editorially as follows:

Mrs. Lake fights her battle with admirable courage, but she would be on better vantage ground to-day, if she had executed a legal marriage with Mr. Peck. Reformers have a hard task at the best, and they should not load themselves down with needless burdens. The marriage laws need reforming, but the champions of reform should obey the law as it is, while working for its betterment. We need a national marriage and divorce law, one alike for the whole United States. Mrs. Lake, a childless wife, escapes the most damaging consequences of separation. The state has an interest in the children which are the products of marriage and must enforce the rearing of them upon the parents, hence legal marriage is indispensable. Mrs. Lake's course would paralyze civilization if not utterly subvert it, should her course become universal.

These remarks are just and to the point. It is not a question of Mrs. Lake's honesty. Important social principles are involved and it is these, and not merely the motives of the parties who made the contract, with which the public is concerned. The written agreement between Mr. Peck and Mrs. Lake was to the effect that they should live together until the union should become disagreeable or undesirable to either party, by whom it might be terminated on one month's notice. The contract was signed in the presence of two witnesses. Judge Staples' ruling was that the marriage was not valid, and he ordered the libel—Mr. Peck's application for divorce—to be dismissed. The question of validity was appealed to the Supreme Court.

Probably in no state of the Union—where there is a lamentable lack of uniformity in marriage and divorce laws—would the contract executed between Mrs. Lake and Mr. Peck be regarded by the courts as a legal marriage. But the fact of their living together as husband and wife would in some States be sufficient to constitute a legal marriage between them, though it would not absolve them from the penalty of non-compliance with the laws regarding the solemnization of marriages. And the really important point is that a marriage, however the mere ceremony is performed, whether by a magistrate or a priest, or in the absence of both, should be binding on both parties until dissolved by a decree of the courts. Should the Supreme Court decide in favor of the legality of the marriage between Mrs. Lake and Mr. Peck, which it is not likely to do, the decision would doubtless be made on the ground of their having lived for years in the relation of husband and wife, while the written contract or that part of it which provides for a separation at the pleasure of the parties, would be regarded as null and void, as it has been decided by Judge Staples. The marriage so regarded would not be the marriage contract executed in Oregon; it would be the very marriage which the parties to that invalid contract tried to escape while agreeing to live together.

The marriage relation involves consequences to society, and society has therefore the right to guard and regulate it. The rights of children and the rights of the public demand that marriage be assumed under conditions which give it recognition by the state, and that it be severed only by the same authority. It is strange that an intelligent person can claim that men and women have the right to marry themselves to-day, to separate at pleasure and form other relations whenever they see fit.

It is sometimes said that love, not law, is the basis of true marriage. But the law merely takes cognizance of that relation, makes a record of it, provides for the rights of third parties that may result from it, and for the rights also of the man and the wife in case that love dies and is replaced with indifference, hatred and cruelty. Mrs. Lake can better employ her abilities than by assailing the institution of marriage. This institution is a part of our complex social system. It

is, in its present form, the product of many ages of social experience. It is that part of the present social order, which, with all its defects, commands the respect and conformity of all the great statesmen, economists and philosophers of the world, while there is unanimous respect for the institution among the great mass of people however much they are divided on other subjects. Is it not rather presumptuous in a person seeking release from a marriage pronounced illegal by the courts, to indulge in indiscriminate denunciation of the marriage system which prevails in the enlightened nations of the world and is supported by those who represent the highest types of manhood and womanhood?

AUTOMATIC WRITING.

Readers who are familiar with the writings of Allan-Kardec will remember that chapter in his work called "Genesis," entitled, "Général Uranography," signed Galileo, in which space and time, matter, laws and forces, satellites, comets, the fixed stars, universal life, etc., are discoursed of in eloquent language. In the June *Arena* is a paper on "The Unknown," by Camille Flammarion, the well-known French astronomer, in which the author says: "At the age of sixteen, on my way home one day from the Paris Observatory I noticed on the bookseller's stand in the Galeries de l'Odéon, a green colored volume entitled 'Le Livre des Esprits (Book of Spirits), by Allan-Kardec. I bought it and read it through at a sitting. There was in it something unexpected, original, curious. Were they true, the phenomena therein recounted? Did they solve the great problem of futurity, as the author contended? In my anxiety to ascertain this I made the acquaintance of the high-priest; Allan-Kardec had made of Spiritualism a veritable religion. I assisted at the séances. I experimented and became myself a medium. In one of Allan-Kardec's works called Genesis, over the signature of Galilee [Galileo] may be read a whole chapter on cosmogony, which I wrote in a mediumistic condition.

Turning to the chapter referred to in Allan-Kardec's "Genesis"—chapter 6—one sees a note which reads as follows: "This chapter is an extract, word for word, from a series of communications dictated to the Spiritual Society of Paris, in 1862 and 1863, under the title of Uranographical Studies and signed, Galileo, M. C. F. Medium." At the time, Flammarion writes, he was connected with the principal circles in Paris, where these experiments were tried, and for two years he served as secretary to one of those societies, which required his attendance at every meeting. Flammarion says that, in regard to the validity of communications received by "writing with our own hands, after several years experimenting," he became skeptical; and considering the character of the experiments which he observed, his skepticism was doubtless warranted. "It cannot be denied," he writes, "that under mediumistic condition, one does not write in his usual fashion. In the normal state when we wish to write a sentence, we mentally construct that sentence, if not the whole of it, at least a part of it before writing the words. The pen and hand obey the creative thought. It is not so when one writes mediumistically. One rests one hand, motionless but docile, on a sheet of paper, and then awaits. After a little while the hand begins to move and to form letters, words and phrases. One does not create these sentences, as in the normal state, but waits for them to produce themselves. Yet the mind is nevertheless associated therewith. The subject treated is in unison with one's ordinary ideas. The written language is one's own." Yet, Flammarion says the mind is so intimately connected with what is written, that if it ponders something else, if the thoughts are allowed to wander from the immediate subject, then the hand will pause or trace incoherent signs.

But he further says, "we are assured there are mediums who write so mechanically that they know not what they are writing, and record theses in strange tongues, on subjects concerning which they are ignorant, but this I have never been able to certify with any certainty."

Flammarion writes with frankness and candor in regard to phenomena he has witnessed, but it is certain that there are in automatic writing phenomena which he has never witnessed. It is not surprising, therefore, that he attaches greater importance to the phenomena of table tipping and rapping as tests of spirit communication than to alleged communications from the departed, written through the hand of a medium.

Only a few days ago, a physician in this city of character and standing related in the office of THE JOURNAL the circumstance of a séance with a certain medium in New York who wrote a circumstantial account on a closed slate of what was known only to the doctor and to friends who had passed to spirit life. A lady of literary attainments, an author whose name has never been identified with Spiritualism, has written long statements, given with particularity in regard to affairs unknown to her and to those who witnessed the writing, statements which were subsequently verified by persons who knew nothing of the sittings, or of the communications received. In one case a dozen particulars were given and believed at the time to be untrue by the medium and by the other persons present, which were afterward learned to be in every respect literally correct. These facts are more convincing of spirit agency than any of the physical manifestations described by Flammarion—and they belong to a class of phenomena to the reality of which thousands, including thinkers and scholars of reputation, can give their testimony.

GENEROUS RECOGNITION.

It is pleasant to see a political paper rise above mere party prejudice and recognize in a generous spirit valuable public service rendered by a prominent politician and functionary not of his own party, and one whose course generally it has for years vigorously opposed. An instance of such justice and magnanimity is furnished by the Chicago *Herald*, a Democratic paper, from which the following paragraph regarding the Secretary of State is taken: Although the brutal sensation concocted by a New York fake-monger, that the Secretary of State was losing his mind, has been effectually and absolutely ended, there is unfortunately no reason to doubt that Mr. Blaine is seriously ill and there is no ground for present hope that he will resume his place at the head of the department he has so skillfully directed. Eastern journals of conservative character reluctantly admit that the health of the secretary is gravely undermined. He has gone to Bar Harbor for the summer and the affairs of the department have been transferred to Mr. Foster, who is familiar with all his purposes and has shared in effectuating them. Mr. Blaine has not the recuperative power of youth. Although not yet an old man, he has had an arduous and exhausting middle life, full of tempest and not free from anxieties that would have crushed a weaker intellectual organization than his. A long period of rest, total relief from responsibility, protection against office-hunters and all other intruders may enable him in autumn to resume the station he has so brilliantly filled until now. However men may differ concerning Mr. Blaine, the politician, Americans do not differ about Secretary of State Blaine. His illness will arouse sincere commiseration throughout the country and his recovery will be hailed with general pleasure. No republican can fill his post.

RESEMBLANCES BETWEEN MARRIED COUPLES.

Hermann Fol, the eminent embryologist, indeed second to none living, while staying at Nice, where many young married couples go to spend the honeymoon, had his attention attracted to the resemblance between young married couples, says the *Review of Reviews*. The popular notion that married people "end by resembling each other" was shared by Fol, but his trained vision detected among crowds of young married couples characteristics that led him to suppose a contrary proposition to be nearer the truth—

they begin by resembling each other. To put the matter to scientific test he engaged in a series of observations and researches on the photographs of young and old married couples, the result of which he publishes in the *Revue Scientifique*. In 132 young couples he found the per cent. of resemblances about 66.66. In 66 the per cent. of non-resemblance was about 33.33. In 38 old couples the percentage of resemblance was about 71.70. In fifteen the per cent. of non-resemblance was about 28.30.

The vividly large percentage of physical similarities between young married couples is emphasized by the calculation that in marriages made at random—by chance—the number of resemblances would not amount to two in a hundred. Among the non-resemblances were included some very curious cases, where man and wife, though quite dissimilar in every other respect, yet exhibited in common "certain traits constituting an ugliness more or less ridiculous." Fol infers from this an argument in favor of the idea that candidates for marriage do not fear the particular form of ugliness to which their mirror accustoms them. After warning against hasty generalization from results so comparatively meager Fol invites other scientists to follow up the subject and verify or modify the conclusion, tentative of course, at which he has arrived, namely, that in the immense majority of marriages of "inclination" the contracting parties are attracted by similarities and not by dissimilarities, and that resemblances between aged married couples is not a fact acquired by conjugal life.

THE JEWISH EXODUS FROM RUSSIA.

Enlightened and humane minds everywhere are shocked by the barbarity of Russia in expelling the Jews who inhabit and whose ancestors have for many generations lived in that empire. Such are the exactions, restrictions and burdens of every description heaped upon that people that they are making attempts in vast numbers to find asylums abroad. In order, as the New York *Press* justly says, to discover any historic parallel to this Jewish exodus from Russia we have to go back as far as the revocation of the Edict of Nantes, and the consequent expulsion of the Huguenots from France. All intelligent men know what came of that. It was the most fatal blow that was ever struck at a nation by the hands of its own priestly fanaticism and kingly arrogance. In banishing the Huguenots France banished a considerable share of its best blood and sinew. The loss was felt for generations in the arts of war and peace. The country never fully regained the relative place in the scale of European importance which it held before that foolish and well nigh fatal blunder. Of course there are important differences between the two cases, that of the French Huguenots and that of the Russian Jews; but there are also close resemblances. In certain leading lines of business, some of them essential to national prosperity, the people who are now about to depart almost *en masse* from the land of the white Czar have long been pre-eminent. Their thrift, industry, perseverance, sagacity and enterprise are elements sadly lacking in large portions of the people among whom these prospective exiles dwell. The financial crisis already threatening the St. Petersburg Government and closely connected with the failure of the latest efforts to place a government loan, and the recalling of the gold balances heretofore on deposit in the banks of London, Paris, Vienna and Berlin to the credit of Russia, is traceable in no small part to this sudden rupture of customary ties between the country and those inhabitants from whom the banking class is mainly drawn. What is to become of this enormous mass of emigrants? Where can they find resting places for the soles of their feet? It is not strange that countries in which a strong and outspoken sympathy for them is felt nevertheless hesitate to open their doors to the immediate influx of an exiled and impoverished army, 5,000,000 strong? England is alarmed. We can hardly blame her. Our own just and necessary laws would operate as a bar to a wholesale immigration of that nature, however deep our pity. The only clear answer to the exceedingly per-

plexing question is furnished by Baron Hirsh in his more than princely offer of \$15,000,000 for the relief of his suffering coreligionists. If that enormous sum could be judiciously applied to assist colonization in some available spot, as, for instance, in South America, where he is reported to have bought a large slice of territory for the purpose, it would accomplish much; though much would remain to be accomplished before the awful suffering that impends can be averted.

ANNALS OF PSYCHIC SCIENCE.

This new venture in the field of psychological science, "Annals of Psychic Science," was undoubtedly suggested by the journal of the English Society for Psychical Research. The prospectus briefly says: *Les Annales des Sciences Psychiques* appears bi-monthly. Every number will be an octavo of sixty-four pages, and will have for its object to report with strong proofs in support of serious observations which may be addressed to the editor, relative to so-called occult facts of telepathy, of lucidity, of presentiment, of objective apparitions. Aside from these records of facts are published documents and discussions on good conditions for observing and experimenting; analyses, bibliographies, critiques, etc.

The first number for January-February, 1891, opens with a letter to the editor, A. M. Dariex, by the eminent French psychologist, Prof. Ch. Richet, author of "L'Homme et l'intelligence," (Man and Intelligence) and an "Essai de Psychologie Generale" (Essay on General Psychology), on psychic phenomena, from which we make a few extracts.

"There are certain facts and certain phenomena which have not yet passed the period of empiricism. While the positive sciences were making immense progress, astronomy, chemistry, physics, physiology, mechanics—psychology was almost stationary. Certain faculties of the mind apparently well attested by observers here and there remained profoundly unknown. You have thought that it was necessary to seek a more successful route than the rut followed up to the present time, and you are right. It is almost a hundred years that we have been occupied with magnetic lucidity; for more than two thousand years there has been talk of prophecies and presentiments; as for spiritism, although it appears of recent date, we shall be able to find it in the old books. And, meanwhile, if we should attempt to condense what there is of scientific accuracy in this mass of incomplete facts, imperfect observations, ridiculous experiences, abortive and powerless investigations, nothing or almost nothing would be found to reward us. It is this which authorizes the savants and the public to deny point blank all these facts, and to say that there is nothing true in all this, since despite so many efforts, no demonstration at all satisfactory has been obtained.

However, we believe this conclusion is false. We have the firm conviction that there is mingled with known and described forces, forces with which we are not acquainted, that the mechanical, simple, common explanation is not sufficient to explain all that is passing about us; in a word, that there are occult psychic phenomena, and, if we say occult, it is a word which means simply unknown. This does not mean that what is occult to-day, will be occult to-morrow. Three hundred years ago, electricity was an occult force. Before Sheele and Lavoisier, chemistry was an occult science, and was called alchemy; and it is hardly more than twenty years that animal magnetism ceased to be an occult science. It is a question of bringing into the circle of positive sciences certain mysterious, indiscernible, (?) unknown phenomena. If up to the present time the sciences called psychic, supernatural or occult, have remained so far removed from true science, it is not only by reason of the prodigious difficulties which surround it from all sides; it is especially by reason of defect of method. People have been satisfied with vague proofs, doubtful evidences. They sought for the marvelous, have proceeded with faith, and not by a rational method, "terre a terre" (earth

to earth), the only one which despite its slowness and its apparent lowliness, can lead to something.

It is well for your readers to be advised from the beginning of your plans. Just as ardent as our desires may be to penetrate into the regions of mind and force, just so humble and servile worshippers of brute facts shall we be. We will find in your review—it is almost a promise you have made—not a word which indicates a theory or any partisanship, or which breathes the least suspicion of any doctrine whatever. And how could one admit a latent doctrine to be suspected, when the facts on which to support it are not yet well established? No, certainly not! All the curious observations of telepathy, mental transmission, lucidity, presentiment, do not as yet comport with the shadow of a theory which would be ridiculously untimely. Let us attempt first to prove the facts; theories will come later, and, also, there will be no lack of them. There will be found very soon minds of small scientific calibre to conclude before anything warrants a conclusion. Nobody can prevent them, but you are perfectly at liberty to deny their conclusions. It is not meant that the task, being limited to observations and experiences, may be for this even, rendered more easy. The contrary rather is true. "Nothing is easier than to erect a theory and build a conception of things with some incongruous documents. It is an easy and fruitless work. What is truly difficult is to state a fact precisely, however simple it may be, especially when it is not an experiment but an observation."

Prof. Richet then alludes to the case of Wingfield reported in proceedings of the English Society for Psychical Research and discusses the method of obtaining the fullest report of like cases. He says, "It is true that you will have in this respect, in the admirable labors of the English Society for Psychical Research, a model which you need not fear to imitate and copy." Further he says, "Surely experiments are more than observations; but experiments are so rare that we dare not venture to hope for them. One good and complete experiment is worth a hundred observations." We are, he points out, in occultism in the empiric period, that is to say, in the period of few and scattered observations, not yet at the period of experiment, in which all becomes so precise and complete that discussion and dispute are impossible.

We must resign ourselves then to being observers rather than experimenters. He says that "the facts of telepathy, lucidity and presentiment, are at the bottom only one and the same phenomena," that is to say, perception of facts inaccessible to our normal sense, by psychic processes which are as yet absolutely mysterious to us. Whatever there may be in dreams, magnetic somnambulism, or in phenomena called spiritual, obtained by the unconscious movements of the table or of a planchette, etc., the process matters little. It is the result that is everything; now this result assuredly reveals a profoundly unknown faculty of the human soul, that of seeing and knowing events distant in time and place, under a form more or less hallucinatory. So much for the first group of phenomena which we are to study. There is another group, important and more difficult still. It is the group of physical phenomena. In the first place do these physical phenomena exist? You believe so, perhaps. For my part I do not affirm; or rather to be sincere, I do not believe in them, at the same time being ready to be convinced if you bring me some good proof of them."

He observes that the movements of objects and objective apparitions are to be added to the other subjects of report and experiment, and affirms that experiments are possible in telepathy and lucidity—in hypnotism. Aside from these chapters on facts there will also be a series of articles which you relate to theories, analyses, bibliographies, criticism. "Be it so: But in matter of theory I beg you to keep to a method of your own. All that you can with propriety insert will be the discussion of the good conditions for observing and experimenting. Refuse energetically to insert, whatever may be its merit, any dogmatic article whatever. Let there be reported one

little fact well studied in all its details; this little fact will have in your eyes infinitely more value than the wisest dissertations of metaphysics or hyperphysics."

After some observations on the receipt of anonymous communications he concludes as follows: "What we know is quite a small matter in comparison with what we don't know. Now, the field in which we labor is one of the most unknown still. It is almost a virgin earth where the harvest promises to be abundant. But we must not spare fatigues. Especially must we have no fear of ridicule and indifference more cruel even than ridicule. We understand that our duty lies here; let us do it more resolutely and fully. For you to do yours is to say you are to give yourself up entirely to this work. Those who approve will have a duty to sustain and aid you."

The editor, D. Dariex, follows with a long article approving the programme set forth by Richet.

He says in course of his article: "We expect many of our readers, at least those who are endowed with some mind and good sense, to admit that there may exist phenomena apparently improbable, which it is impossible for them to comprehend or explain, and that it is wiser to study them than to deny them without examination. . . . Our ambition, or rather our design, is to contribute to throw a little light on the profound obscurity which still envelopes psychic phenomena, and to encourage the study of them; we should also like to dissipate the apprehension of the timid. How many are those, who have been witnesses of facts of this class or who have heard them reported by good friends, but whom a timidity to be regretted prevents from speaking. How many have we found who under no consideration whatever, would venture to broach this subject at first, but who were only too happy to be engaged in a conversation on this subject if we first obtained their confidence. We ourselves, why not avow it, have been for a long time among these timid persons. It was only after we were thoroughly convinced that these phenomena were not illusions, but on the contrary real facts, it is only after we have seen our own observations and our own experiences corroborated by those of many others, that we have surrendered ourselves to the evidence, and as a servile worshipper of the truth, and of the truth alone, we have not hesitated to say, no matter where or to whom. Yes, there are facts, quite real facts, we can no longer doubt it. We no longer fear to say so, and we are going to search for them everywhere we can find them."

He then gives some advice on the proper method of observing and reporting the facts in each case of the character under investigation, taking several cases reported by the English Society for Psychic Research and showing the deficiencies which ought to be supplied in the proofs (and they are extremely exacting, but none too much). He makes these observations on experiments in this class of investigation, "but we know and we say in all sincerity, that it is rare to be able to observe important phenomena, and that it is only exceptionally that we succeed in obtaining conclusive experiments, for we do not as yet know the laws which control the production of these phenomena, and we do not know the conditions necessary to obtain them. We have purposely insisted on the necessity of daring to speak openly about all these things, despite their mysterious character. Those who will have this little courage, and it is a very reasonable quality, will find in it more satisfaction than *ennuis*. We take pleasure in hoping at least for the reputation for good sense of our fellow countrymen that we may no longer see them in this respect so much behind the English Americans and even the Germans. . . . We shall be neither Spiritualists, Swedenborgians, Theosophists nor Occultists. We shall be modest investigators of facts and very ardent worshippers of truth, which shall be the object of our worship and of our greatest anxiety."

There will follow four cases reported on, with some observations made by the editor, an article taken from "Telepathic Hallucinations" by Gurney, Myers and Podmore, with some observations on an article inserted from *The Sphinx* on a "Haunted Chamber," and a notice of proceedings of The Eng-

lish Society for Psychic Research. If the editor keeps up the succeeding numbers to the standard of the first number, we may look for a most valuable addition to the publications of psychical science.

Miss Anna L. Dawes, in the *Andover Review* for April, criticises Mr. Bellamy's plan of social improvement and other plans which aim at the amelioration of the material condition of the people as unchristian. She says: "The Christian ideal is of a different sort, and was expressed by him who knew the will of God: 'Man's life consisteth not in the abundance of the things which he possesseth.'" The *New Nation*, Mr. Bellamy's paper, in reply remarks: Of course it doesn't. But does Miss Dawes mean to imply that it is or ought to be a matter of indifference to people whether they are poor or well-to-do? Is it not, as a matter of fact, the effort of every man and woman of us, so far as we can consistently with other interests, to better our condition and that of those dependent on us by improving our material resources? If one of our friends shows himself lacking in a reasonable assiduity in this direction, do we not reproach him? . . . Miss Dawes objects particularly to the idea that comfortable and refined surroundings are aids toward virtue, and generally against the claim of social reformers that improvements in the environment react beneficially upon human nature. To support her argument, she alludes to the case of Christ, who had not where to lay his head, and to earth's heroes and martyrs who have come up out of the great tribulations. Does Miss Dawes, then, really think that it makes no difference whether children are brought up in the slums or in decent surroundings? Does she think it would be just as well if we all took to living and sleeping six or eight in one room? Would she recommend this latter course, as a means of moral discipline, to the ladies and gentlemen of her acquaintance? . . . We take some credit to ourselves for discussing this article so temperately, for if there is anything calculated to make one's blood boil it is to have people who have never known what want or privation is, to whom the comforts and refinements of wealth are as the breath of life, write papers assuring the poor that poverty is good for them, that the slums are healthy, six-story tenements good places to bring up children, and degradation, vice and crime surroundings peculiarly favorable to the cultivation of a robust piety.

The Presbyterian General Assembly, at Detroit, voted 425 to 64 against Prof. Briggs' appointment to the chair of biblical theology in the Union Theological Seminary. This was done by the adoption of Dr. Patton's report which involved a snap judgment and virtual condemnation in advance of trial. In civil courts the accused are tried before they are convicted, but an ecclesiastical body, the supreme court of the Presbyterian church, has, in violation of common justice, practically convicted one of the most learned and exemplary ministers of that denomination without trying him or giving him an opportunity to be heard. Prof. Smith, of Lane Seminary, Cincinnati, protested against the report, and added that "his (Dr. Briggs') ideas of the errancy of the Bible, the redemption of the race, and progressive sanctification after death are not contrary to the standards." Dr. Briggs' heresy is mild in comparison with some of the utterances, those of Dr. Parkhurst for instance, at the Presbyterian General Assembly. Practically a large number of the body were on trial. As the *Inter Ocean*, conservative in religious matters, says: "The Briggs theory of the Bible has proved an infinite relief to a great many intelligent Presbyterians. It enables them to hold fast that which is good without being embarrassed by microscopical difficulties and stumbling blocks. The denomination as a whole would be seriously crippled if that class of communicants were obliged to seek fellowship elsewhere. The gentlemen at Detroit would do well to remember the Congregational schism of fifty years ago."

Whether the relations of the Union Theological Seminary to the General Assembly are such that Dr. Briggs will be excluded from the professorship to which he was ap-

pointed remains to be seen. The directors of that institution are unanimous in their support of the heretic. It is possible that the breach between the old and new school of Presbyterianism, which was healed after the war of the rebellion, may be increased until reconciliation will be impossible.—Since the foregoing was put in type the directors of the Union Theological Seminary have voted to continue Dr. Briggs as professor of Biblical theology in that institution.

Several educational bills are now pending before the General Assembly of Illinois, says the Chicago *Inter Ocean*. The most important of these relates to the compulsory education act. There is no small danger that a side issue, the language to be employed in private schools, will be allowed to divert attention from the central purpose of the act, the minimizing of illiteracy throughout the state. That is the purpose in view and nothing should be allowed to interfere with its attainment. It is worthy of especial note as a serious cause of alarm that a gain in the enrollment of school children does not keep pace with our gain in population. The latter was 24.32 per cent. during the last decade, a highly gratifying rate of increase for a great state like ours; but the increase in public school enrollment was only 10.55, less than one-half. Iowa gained 19.68 in population, 10.55 in school attendance; Minnesota 66.74 to 51.10, and the figures for Wisconsin are 28.23 to 16.97. It will be observed that the general tendency in the Northwest is to greater increase in the population than the school attendance, but that Illinois make the worst showing of all the states named. But there are three Northwestern States which make excellent showings, namely, the two Dakotas and Montana. Rapid as has been their growth in population they have grown still more rapidly in school matters. There are fifteen States in the Union which show more increase of population than school enrollment. Pennsylvania is at the foot of the states in this regard. While its population increased 22.27 per cent., the school enrollment increased only 1.59. New York was almost as bad, 18 to 1.38. Evidently in those states the growth of population is largely made up of workingmen who have no families, or, if they have, they are on the other side of the ocean. That is not the explanation in Illinois, Wisconsin, Iowa, and Minnesota. The explanation in these states is to be found in the growth of private and parochial schools.

Dr. Tanier, president of the French Academy of Medicine, lately published a promise that to the wife of every poor man in the native town of Burgundy he will give a present of 100 francs for every child born to her during the year 1892. This offer, which will have the effect to make the generous doctor popular in the town of his birth, has created a good deal of talk, especially in the higher circles of the medical profession. The French Academy of Medicine has been devoting considerable time to the discussion of population and the laws which govern it. Its president is a practical man and he has devoted much time to the study of the subject on his own account, and the formation of opinions which are not necessarily bound up with the institution of which he is at present the head. He is evidently of opinion that the limiting of population is not an unmixed blessing and that it can be carried too far. He, therefore, has started the pendulum swinging in the other direction, and where others have put a premium on stirpiculture he proposes one on fructiculture.

Rev. Dr. Charles H. Parkhurst, of the Madison Square Presbyterian Church, New York, said: "The spirit of such an institution as Princeton is to make theology as the shoemaker makes pegs, as the baker turns out crackers, all the crackers from the same dough and with precisely the same stamp upon them. Princeton's idea of church unity is precisely the same as the idea in the Catholic Church: 'The cutting off of the legs of those who don't walk in step, the abscission of the heads who don't think in step.'"



MATTER SPIRIT SUBSTANCE.

By J. T. DODGE.

I.

Matter in distinction from spirit is variously defined as "that of which the sensible universe and all existent bodies are composed" and as "any thing which has extension, occupies space or is perceptible by the senses."

In seeking for the most common property of matter we find, first, that visibility is not a universal property, because air and the gases can not be discovered by our sight. Second, tangibility is no more universal, being a property of solids and liquids but not of gaseous and aeriform bodies. Third, weight or ponderability is a property which can be predicated of everything which we recognize as matter, whether solid, liquid or gaseous. The law of gravity is regarded as operative upon all matter, and we may fairly exclude from the category of matter everything usually designated imponderable.

If then the imponderables, such as light, heat, electricity and magnetism, may be excluded from the category of matter, because they are not subject to the law of gravity, may we apply them to the word substance? In other words, is there anything that we may call substance which we can not also call matter? Substance appears to be the more general term, for whatever is called matter may also be called substance, but I think the converse can not be affirmed.

We can conceive of a substance which is neither perceptible by the sight, nor by the touch, nor by the most delicate balance—something different from anything in the visible, tangible or ponderable universe. Such a substance has been inferred by natural philosophers in their efforts to account for the transmission of light—a universal and all-pervading medium, by the undulations or vibrations of which light is transmitted. That it is visible and intangible requires no proof, the testimony of each one's senses being sufficient on that point, but that it is imponderable is an inference from its assumed universal distribution. Were it subject to the law of gravity it could not be diffused throughout the universe, because it would necessarily conduct itself in a manner similar to our atmosphere, by gathering about the various heavenly bodies in varying degrees of density according to its degree of ponderability or grossness. According to the assumption of scientists, this luminiferous ether is universally diffused, the forces of attraction and repulsion being in a condition of equilibrium, except when disturbed by those impulses or waves by means by which light is transmitted.

The existence of such an ether is wholly a matter of inference, it being entirely beyond the sphere of the senses to have any cognizance of it. As it does not conform to any definition of matter, being by hypothesis beyond the sphere of our senses, it can only be described under the more general term, substance, or that which underlies all outward manifestation.

We may then finally say that substance may exist which can not be called matter. If anyone should still insist that the assumed luminiferous ether is simply a form of matter of so refined or ethereal a nature as to elude all our tests of sight, or weight, it may be stated that there is no absurdity in conceiving of a substance which is not amenable to the law of gravitation, for when we investigate the force called magnetism we find that only a few of the forms of matter are affected by it. If we apply the magnet to iron, nickel and a few other metals they are attracted or repelled, but if we apply it to wood no effect can be discovered. The force, whatever it is, acts through wood or glass as well as when they are not interposed. So light is transmitted through glass and crystals with more or less facility, showing that the assumed ether is of such a nature that it co-exists with, or in-

ter penetrates, some forms of gross matter, just as the magnetic force interpenetrates certain other forms without acting upon them.

If now the men of science are justified in assuming an imponderable ether as a means of explaining the phenomena of light, it appears to me we have a justification for assuming some proper substance for the explanation of the phenomena of mind.

A REMEDY FOR SCORPION POISON.

BY ATHENE.

I have been living several months in this Mexican city, which is famous for its splendid baths and its deadly scorpions or alicrancas as they are called in Spanish. In THE JOURNAL of Jan. 19, 1889, there is published an account of my journey here in 1877, when I presented to the City Council a specific remedy or antidote which had been revealed to me from the Spirit-world for the cure of the scorpion poison. Prior to my visit in 1877, about one-half of all the children born in this city died from the sting of scorpion or from the drugs administered by the doctors in their vain attempts at curing. I wish for the sake of truth and science that you would republish what is stated in the article referred to in relation to my visit here in 1877.*

These people are generally very ignorant, and although the Liberal Government of Mexico has done wonders in abolishing convents and monasteries and establishing schools, still the ignorant and bigoted priesthood exercise an almost unlimited control over all their thoughts, affections and actions. Three months ago the bishop of the adjoining state of Sonora excommunicated all Spiritualists. I have always declared and published that this specific remedy for the scorpion was revealed to me from the Spirit-world, and many years ago came here at my own expense and gave it to the people gratis, refusing all offers of honors or renumeration which at that time they kindly offered me. Still it is worthy of notice that the doctor or seller of drugs who so impolitely contradicted my statement after I had left Durango combined with other druggists and doctors to destroy and render null and void all my labor and attempts to save these people from the ravages of the scorpions; so that when I came here two months ago I found the scorpion plague almost, but not quite, as bad as it was in 1877. The reason why it was not so bad was owing to the fact that several copies of THE JOURNAL of Jan. 19, 1889, which contained the history of my journey here in 1877, and of the remedy, and how to apply it, were sent by me to several friends here. One of these copies fell into the hands of a shrewd doctor, who immediately advertised that he had discovered an infallible remedy for the scorpions and was selling briskly his little vials at great profit at two or three dollars a vial to the poor, and upwards to the rich according to their wealth and necessity; but his remedy it was soon discovered was not infallible. Alas! All his dreams of fame, wealth and honors have been cut short by my coming and giving liberally to both the town authorities, doctors and people an abundance of the true remedy, and the good Lord permitting in a short time I will have sent me from the Alpine mountains of Switzerland, an abundance of the seed of the plant with which I expect to clear this country of scorpions as effectually as Saint Patrick cleared the snakes out of Ireland.

It is almost impossible to believe that man who was made in the image and likeness of his creator could become so changed as we find him in all countries where the Catholic religion, so called for ages, has been taught and enforced by a vile and adulterous priesthood. No good will come by denouncing or condemning the ignorant people who, for ages, have

been so enslaved and blinded that they cannot perceive the truth or discover good from evil, yet little by little the power of Rome is being destroyed and even here they will learn that their most revered and holy popes, cardinals, bishops and saints have never been able to deliver them from any evil or heal them. Year after year in this city the people led by the priests have been paying heavy tribute to Saint George, who is their patron or saintly protector against scorpions, but I have never heard of his saintship curing a single case, and they cannot understand how one who does not believe in Saint George, pope, priest or any of their saints, could have revealed to him through the agency of angels or spirits an infallible remedy against their terrible enemy, the scorpion. Yet such is the case, and they will also learn that the true disciple and apostle can always be distinguished from the false in this, that what the true and generous do is done without the hope or expectation of reward of any kind. So mote it be!

DURANGO, MEXICO.

REMINISCENCES.

BY MRS. J. M. STAATS.

CHAPTER V.

DEVELOPMENT. INTELLIGENT AND CONFESSED COMMUNICATIONS.

Of those who become interested in the subject of modern Spiritualism, few if any are willing to give it up. Occasionally one may find a person who will tell you that he has investigated it through and through, has, in fact, proven it humbug and trickery, and has never witnessed a manifestation which could not be done more cleverly by Heller or Hermann. While I am fully aware of the fact that any amount of humbuggery and fraud has been and is still practiced, I can only hope for fair play with the smallest atom which is proven truth, asking for a careful analysis regarding the intelligence which has, I may say, in millions of cases stood every scientific test, both in Europe and America.

As a rule, the parties who have exploded the whole subject have been persons who have sought to gain advice in business matters, whereby they could forestall the stock market, or in some way take the advantage of their fellow men. Some instances of this sort I am quite sure are remembered by many of the older investigators; one which is very fresh in my mind relates to an enterprising editor, who sought the spirits with all eagerness in the endeavor to obtain news from London and Paris, in advance of steamers; this in days before the cable. The invisibles gave him what purported to be the information desired, in which there was not a word of truth. Of course the publication of such an erroneous article created for the journalist a great amount of mortification, as well as unbelief in the spirits who when taken to task, said they wanted a little fun at his expense. It was a long time before the most earnest seeker could be made to accept the fact that spirits did not come to aid humanity in the great race for wealth and self aggrandizement, thereby dwarfing the energies and weakening the capacities which too many would be willing and ready to place upon another. Life is full of grave responsibilities not transferable; courage to meet and strength to bear life's vicissitudes, as well as wisdom to enjoy its blessings, may be, and are a portion of the good which comes into the soul of one when he knows for a certainty that those loved and revered while living are still cognizant of his efforts, and appreciate his best endeavors. The inner life of humanity is far hidden from the outer world, which is so quick to judge without knowing causes, and never ready to extend charity where the angels direct. The spirit may grieve, but having every function developed by authority which he cannot understand or explain—he dwells in the deeper recesses of unexpressed thought, never dreaming that deep is answering unto deep, or that his departed kindred made more perfect by passing through the valley and shadow of death only await the opportune moment to show him a glimpse of that glory which the external eye hath not seen, nor the ear heard.

* In the following extract from Athene's communication reprinted from THE JOURNAL of January 19, 1889, is given the specific referred to: "When silently in prayer I confessed that I knew nothing and asked for help, quick as the lightning's flash came the responses from the spirit-world. "Aconite!" "Aconite!" "Aconite!!!" Hastily I put five or six drops of the strong tincture of aconite (*Aconitum Napellus*), in half a tumbler of water and forced into the boy's mouth a teaspoonful of the liquid. It cured him instantaneously; it always does that and never fails, and I tell you the mother's joy was great. Since then I have visited Durango and many other places in Mexico afflicted with scorpions, taking with me the remedy that never fails; also the seeds of the plant that will in due course of time deliver that land from this terrible scourge."

We had now begun our circles in earnest and, being entirely private, our mediums being our own children, we were sure that we could not be deceived or deceiving. Then, too, the intelligence came from those who had never practised deception upon us while living and there was no reason to suppose they were not truthful now. We were constantly receiving communications relative to friends remote from us, which intelligence in nearly all cases would be entirely correct. Once, for instance, when my sister's child was very ill and not expected to recover, we asked the spirit of my brother, who purported to be giving the intelligence, to give us some information in regard to Martha, that being the name of the child we knew to be sick. The reply came, "Martha is now better—Louise is dead"—Louise was the younger child of whose illness we were ignorant. We said, "you are mistaken," addressing the spirit, upon which there came a more positive reply, "Louise died yesterday morning. Harry, [a brother of ours] will get a letter," and so it was, a letter had been dispatched and coming by the night mail, reached my brother down there before the news by letter came to us.

Sitting again at night we received intelligence of Martha's death, the spirit giving the time of her passing away. Having had an argument relative to mind reading, here was a good illustration to prove that the spirit communicating had not given a reflex from any of us, as not one of the party had the remotest knowledge of the illness of the little Louise. This intelligent manifestation made an impression upon dissenters, coming as it did, most unexpectedly. We were not a little surprised when one of our family who was quite sure we were fast becoming lunatics, evinced a desire to be present at our next meeting—a request which was willingly granted. A new member in our circle, of course, brought other influences, which at once began to assert power entirely different to that shown in our former sittings. The husband of my sister was a strong opposer, whose purpose in joining us was to break up and confuse our investigation in a manner which, in time, would convince us of the ridiculousness of the whole subject; however, as we insisted upon fair play, our medium's being his daughter's, we felt sure he would not cry humbug. So we were not left long without evidence that the spirits could, and would, accomplish the task so fairly begun. After subjecting his children to every variety of physical test, and satisfying himself that the antics of the solid old table were not produced by the presence of tiny fingers, he concluded to try the intelligence; the first trial of which was, in fact, the most positive evidence that had been given, the spirits giving their names, "father and mother." Their first communication spoke of a disease from which he had long suffered, and promised to heal him if he would then and there agree to do as they requested, which promise he gave and kept. Meanwhile the spirits kept faith with him, restoring him to health, aiding and comforting him through many vicissitudes and trials; nor was this all, they brought him under the most marvelous control in some respects that I have ever witnessed.

As my brother's experience was never made public, and known only to a few, I will relate a portion of it, wishing most sincerely that it had been possible for me to have given copies, rather than attempt written description of the very peculiar style of mediumship that was developed through him. After a series of violent exercises of his arms, throwing them about in every conceivable fashion, until one looking upon him grew weary, he was told to cover the table with common white paper and take a pencil—several pencils, by the way, were thrown out of his hand and another supplied until the control was satisfied—and this being done, after a number of gyrations without the slightest evidence of form or object of any kind, some large birds were crudely outlined, when the lesson ended and he was told to sit again the following day. On the next, and indeed on each succeeding day, these lessons were repeated, each one showing greater perfection, until the tiniest, most daintily-formed birds of every description, form and position, were given us. Profiles of heads, male and female,

were drawn; the entire outlines of which were formed by grouping the smallest and most perfectly shaded birds. The beak would curve over forming the forehead, while that of another would be put in position to make the nose, the wing dropping in place to outline the cheek, and so on, most artistically arranged, until one was obliged to examine with great care to detect the smallest defined bird necessarily employed to perfect the profile.

It mattered not where he might be, on car, steamer, or at his office, the moment he took up a pencil and placed it upon paper the marks were made, which began and ended with birds. Of course it had by this time become a very interesting pastime to my brother, who provided himself with a number of large business cards, the reverse side being plain, which gave him a space about five inches long and four inches wide. On these cards he would draw at intervals in any place when he found a few moments' leisure. Placing the card on his knee, immediately would begin the motions of drawing, which he in no possible way could direct. Not unfrequently would this pencilling go on while he was in conversation with persons who knew nothing of the strange performance.

Taking up a card one day to examine his work, which appeared to be finished, he discovered on the left hand corner of the card two unfinished birds, or rather two halves of birds, one showing the bill, head and neck, the other, the side of the bird, with the wing spread, as if in the act of flying; only a part of the body was shown and that in such a position that it would not complete the head, shown above it in the other drawing, as the head was drawn as going to the right, while the wing was spread as if to fly directly opposite. At the bottom of this card were irregular lines, marked in such a way, the shading being very perfect, as to represent a marshy stretch of ground, out of which, at the right hand corner, appeared leaves of peculiar form, and then followed heads of quadrupeds, as if struggling to free themselves from the soil. Some short, gnarled, yet luxuriant trees came next, at the base of which appeared an ungainly, heavy-limbed horse, the head of which appeared almost the largest part; over this homely animal were the two birds described above. When shown the card we laughed, rather regretting the change which appeared to have taken place, as this last lesson was, to say the least, not at all pleasing. However, the drawing continued, and the peculiar unfinished bird, cut off before half done, went on in each card. The low swale of ground would be drawn at the base each time and, as if rising from it, some new ungainly figure, or nondescript, which no one of us seemed able to define. Meanwhile our invisible friends, to our surprise, offered no explanation.

At length, when a number of cards had been drawn without regard to order and after the same manner, a horse of better proportions and appearance was sketched, standing with neck stretched out and the left hind leg raised, beneath which, lying on the ground which now no longer had the appearance of swamp, was a very perfectly drawn foal; on the sides of the card again were groups of unfinished birds. The next card which attracted our attention was the most peculiar of all, from the fact that out of the ground was outlined the crude form of a man, standing upright, yet, like the other attempts at delineation of organic forms, exceedingly crude. A number of animals, amphibious and aquatic, quadrupeds and bipeds, were grouped about the figure. This was by no means a pretty picture, but one so wholly foreign to our taste that we regarded it as simply ridiculous, feeling quite sure that no such conglomeration as was pictured on these cards could possibly have been the reflex of our mind or brain. However, after this absurdity, a number of cards were drawn, through which was carried the roadway, as it now appeared, out of which came a finer growth of shrubbery, and a far higher grade of vegetable and animal life, until one of the most exquisite profiles of a female head was formed, the dainty birds producing the outline. Not in one single one of the cards, which now numbered fourteen, were these delicately sketched and shaded birds left out.

The cards had been laid aside and carefully kept by my sister, who valued them above price. When, upon exhibiting them one day, the party looking at them said, "I should think they would match, have you ever tried them?"

My sister replied that as they were not drawn consecutively or with any thought of their forming a continuous picture, the idea had never before presented itself. However, taking them out of the box, she proceeded to place them on the table, not in the order they were drawn; as, for instance, card number one, the body of the bird, was completed when placed against number seven, and so on, number fourteen being joined to number three. Thus, through this irregularity of time, place and subject, the fourteen cards were placed like a dissected picture, until the minutest, bird, twig and leaf were perfect and complete; the strangest part of all being that it was done entirely without the knowledge or volition of the party executing them. I must not forget to state here that my brother had never taken a drawing lesson, and was totally ignorant of all known laws, however simple, of painting, shading or sketching.

THE NATURE OF THE RESURRECTION OF JESUS AND ITS PLACE IN THE SYSTEM OF CHRISTIANITY.

BY REV. A. N. ALCOTT.

[CONCLUDED.]

6. Now we come to the question which no doubt has already arisen in, and weighed the reader's mind. If in the light of our own day we must totally drop that ancient shell of speculative doctrine—that notion of a local underworld, of a bodiless spiritual estate there, of a stiff universe, of a personal Satan who brought sin and death into the world, of his everlasting empire dividing the universe with God half and half, if not more than half in his own favor, and of a "last day," and of a judgment of this world of nature itself which, because infected and corrupted by Satan with evil, must undergo a regeneration by fire—a regeneration parallel to that of man's own spiritual nature in order to this deliverance—I say, if what we now know of the world of nature, and of man's nature which are both but parts of God's own Christian Bible given us expressly in the charter of the printed Christian Bible, makes it impossible for us to receive this ancient Hebrew-Persian speculation, this theoretic setting into which Paul put his conception of the new immortality, and of the spiritual bodily life, what have we left? Is not everything gone? Nay, verily. We have left what, in comparison with that ancient crudeness and darkness, is as beautiful as a sweet day after the days of gloom and clouds. We have left all that is priceless to the interests of man. We have left the fundamental fact of the gospel. We have left, if we can receive this extraordinary amount of testimony to a fact—this testimony of eye-sight, touch, hearing, by twelve apostles, by above five hundred brethren at once, and by Stephen and James, the various phenomena continuing through a period of forty days—if we can receive this abundant witness to a fact, we have left the grandest, most comforting, most inspiring, and most helpful revelation that could possibly be made to man. It is the revelation of Jesus after death in possession of a spiritual bodily nature; and with it the proof of our own survival of the event we call death, and of our own endowment with a like nature. And moreover, we have left not a half but a whole universe, as pure and clean of the devil as a lily. We have left an undivided, unlimited, unspotted, beautiful, divine home. For, this phenomena of the New Testament belongs to the order of facts; to the order of data, and has nothing whatever to do necessarily with any speculative scheme. All the theological schemes the world has ever known may as schemes utterly perish and vanish, and this phenomena yet remain as a fact, solid as a rock. If the disciples unmistakably saw Jesus after death alive, they saw him, and that is the end of it, old Hebrew theory or none. And even if all the recorded literal resurrections of the Bible must be set down to the credit of legend, it may still leave this

event wholly untouched as a fact. It is a fact of an entirely different species.

One other consideration must not be forgotten here. While I have tried to leave undisturbed in details the integrity of the accounts of Jesus' reappearance, and to show that they need not be impeached because of inconsistency with themselves or with the ideas of the time, still certain of the recorded aspects and features of this resurrection may, if modern knowledge or reason so require, be dropped from our belief, as due to the unconscious embellishments of tradition, and yet leave us this grand fact of the resurrection in its substance. It may still be true to the core. All we have to do then if we accept the fact, thus witnessed to—and even though we pare away some of the details as the coloring of subsequent times—is to bring this fact forward and give it a setting, not in an ancient Hebrew-Persian speculative scheme, which in the name of knowledge and common sense we must now drop, but in the frame of the best light of our own time. The fact, in this way remains ours forever. And, in its superior environment, it will prove to be even a more blessed gospel than when it first received the name of the glad tidings.

7. But what on the theory of a spiritual resurrection became of the literal body of Jesus which had perished on the cross and had been laid to rest in the sepulchre? Let us be reminded that the theory of a literal resurrection is pressed as urgently by this query as in the other. That question must either be answered, or else be entirely ignored, by each theory. But the theory of the literal resurrection has a formidable, and indeed a double, difficulty to encounter. First, it must admit that there were two deaths instead of one. If Jesus rose in his literal body of flesh and blood which was impaled on the cross, then that literal body, like all other literal bodies, had to die again. He died twice in this case instead of once. And when he died the second time, the same inquiry again arises, what became of the mortal body? And there does not appear on this theory to be any source from which an answer can be drawn except one of pure fancy; in other words, miracle. Whereas, the spiritual resurrection theory has but one death to account for, and one mortal body. And it has a basis of narrative on which to rest its answer as to its fate. It is this: After Jesus had been laid in the sepulchre, "the chief priests and Pharisees came together unto Pilate saying, 'Sir, we remember that that deceiver said while he was still alive, "After three days I will rise again." Command therefore that the sepulchre be made sure unto the third day, lest his disciples come by night and carry him away, and say unto the people, "He is risen from the dead," so the last error shall be worse than the first.'" What did Pilate do? "Pilate said unto them, 'Ye have a watch—go your way, make it as sure as ye can.' So they went and made the sepulchre sure, sealing the stone, and setting a watch." Thus Pilate, according to the narrative, put the body of Jesus into the power of the chief priests and Pharisees all that night, and till the third day. In their power also was the watch. Sunday morning there was a commotion. It was discovered that there was no body in the sepulchre. Then "some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, 'Say ye his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you.' So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day." Now what was to hinder these chief priests and elders from doing the same thing with the body of Jesus which they so freely accused the disciples of doing, and from disposing of it in any manner that suited their purpose? They could easily have stolen it away, either before or after they had set the watch. But what object would they have in doing it? To make its prophesied resurrection impossible, and to crush the hope of the rising sect. It was their custom both to bury and to burn the bodies of their criminals in the Valley of

Hinnom. And under their law Jesus was one of the worst of criminals. What reason could Pilate have for so placing this body in their power when he might easily divine what disposal they would make of it? Reasons of state; viz., to prevent a religious riot during those crowded, fanatical, and excited passover days in case the disciples should get possession of it, and appeal to the people—to prevent the possibility of any such scene as that once witnessed in Rome when a Marc Antony, passion-possessed over the dead body of Caesar, wrought to a pitch of frenzy the populace. Thus reasons of religion on the one hand and reasons of state on the other went hand in hand to make both the Roman and Jewish interests in this case one. Both authorities too had the best of reasons for not punishing careless soldiers if such they were. Pilate no doubt was very glad of the opportunity to put body, sepulchre, watch and all in the unlimited power of chief priests and Pharisees. The spiritual resurrection theory then can answer—and on a much better basis than fancy or miracle—that in some manner—and most probably, though not necessarily, by burying or burning in the Valley of Hinnom—the Jews, aided by the willing connivance of Pilate, disposed of the mortal remains. But this did not prevent, nor did it even remotely affect or qualify the resurrection of Jesus. The spiritual bodily nature had not the slightest connection with the mortal bodily frame. The jewel had abandoned the shell forever when the natural body expired on the cross. The green blade after it emerges from the decaying grain of wheat, is another, and a new creature. The data of this part of the history of the resurrection, therefore, favor most forcibly the spiritual view of its nature.

8. In conclusion, can we receive Paul's doctrine of it? Why can we not? "Thou sowest not that body that shall be." He takes his illustration from nature, from a grain of barley or wheat in nature. He would have us infer that as the grain of wheat has a vital principle in it which when its material body is dying springs up into a new form of life, different from the grain—springs up into a beautiful green blade—so, as our natural body dies there is quickened within it, into being and beauty, the new spiritual nature. The dissolution of the natural body, it is suggested, is absolutely necessary to the birth of the new spiritual body. All this, it is implied by his illustration, is perfectly natural. Paul's philosophy, therefore, takes the resurrection of Jesus as well as our own, out of the realm of miracle. The literal resurrections of the Bible, if they ever took place, were miraculous; this one is natural. In our day, therefore, it is more easily believable. The ancient miracles were magical. Devils wrought them, as well as angels and saints. They depended on a jumping-jack theory of the physical universe. Paul had become acquainted with the Greek philosophy and science, and had discovered a profounder principle. He therefore denied both the Persian and Egyptian doctrine of a literal resurrection, and also the primitive Greek, as well as the contemporaneous Essenic, idea of the tenuous shade. Jesus taught the same natural and non-miraculous character of the resurrection when he declared of his own, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit," that is, the new bodily nature. In II. Cor. iv: 16, Paul goes into the manner of the production of the new spiritual bodily nature within us. "Though our outward man perish, yet the inward man is renewed day by day." In other places he goes still deeper into the reason and cause of this process within us which creates the new nature. It is done through the operation of the divine immanence in us; it has a living, vital ground in God in us. It is the work of God in us as he works in all nature. He is as directly connected with it, and as naturally as with the flowing sap in the twig which shapes first the beautiful blossom, and then the golden apple, each wonder being evolved in nature's mysterious alembic by divine intelligence working back of, and in divine forces. "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies

by his spirit which dwelleth in you." It is "the exceeding greatness of his power toward us who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." Here then is the New Testament doctrine. It is a resurrection of our souls after death, according to strictly natural law, through the operation or process of the indwelling power of the immanent God, working in us just as naturally, directly, and divinely, as in the resurrections of spring-time. While the resurrection is thus a divine work in the direct and strict sense, it is not in the old and proper sense of the term a miracle. Can we not receive this doctrine? It seems to me that we can. It seems to me that even if we must set aside all the accounts of literal resurrections in the Bible and elsewhere, and put them to the credit of legend and credulity, and that, if we must go farther and spare some of the details in the narratives of the resurrection of Jesus and explain them as the embellishments of tradition, we yet have no good ground for doubting that those ancient witnesses saw the spiritual bodily nature of the Master, unmistakably, as they declare. It is seemingly one of the best attested facts in history. Those disciples and apostles must have profoundly believed that they had seen the Master after his death. Their profound conviction of the reality of what they saw led them to abandon ease, comfort, home, and their former religion, and to go forth with the glad tidings of the new immortality brought to light to the world,—suffering trials, ignominy, pain, and even death itself,—offering all they held dear in the world cheerfully on this new altar of sacrifice. Their intense belief in this reappearance of Jesus was the mainspring of their new faith, and hope. It was the basic fact of their system. To them it was new. The Christian moral doctrines had all been in existence, and had all been recognized, long before. But here was a phenomenon which moved them to new activity. It was in their preaching their perpetual theme. Forty times does the word resurrection occur in the New Testament writings. Over sixty times, the word raise, or raised occurs in reference to Jesus. It was this burning conviction in their breasts which sent them into foreign lands. It was the stimulus of missionary work. The great apostle carried the Athenians the message of Jesus, and the resurrection. It was everywhere the burden of their speech. And these facts show us the place of this resurrection, therefore, in the system of Christianity. It was the principal thing about it. The possession of a spiritual bodily nature after death was the substance of its salvation. Holiness in the life was the path to it. The spiritual resurrection was, indeed, the gospel, and the whole of it. It is still a gospel to us to-day as fresh, and fragrant as a spring flower. And fresh evidences of the truth of this gospel are everywhere to-day accumulating. And this gospel of immortality fills our infinite home with the brightness, and beauty of the rose. Peter well sums up the unending, undying New Testament song, when he breaks forth, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

We are indeed entitled to regard the spiritual reappearance of Jesus after death as providential, and as having for its object the founding of a new religious faith. Great truths first come out and make their determining impression, even though they may have been dimly discerned before, only when the fullness of time is come. The spiritual resurrection of Jesus had for its object the establishing of a new hope for all humanity. And especially does this consideration have force in view of the ideas of the future life held by the contemporaneous nations of that time. These ideas were in great need of correction, and improvement. The success of Christianity proved its adaptability, both in respect to its pure morality, and in

respect to its new idea of the future life, to the needs of the time. What were laws of nature, and events of nature, as to the future life, in those ancient times we may reasonably believe continue to be laws of nature and events of nature in our own time. God and nature are unchangeable, and forever the same. Jesus' resurrection, instead of being absolutely the first of its kind, as it was in the belief of the apostles and disciples, we may believe to have only been the first that was thus providentially noted in such a way as to create a new faith. And we may further believe that instead of waiting in our own case for the new bodily nature till a "last day," as that old Hebrew-Persian scheme had it, we also shall receive it as soon as the "vital spark of heavenly flame" "quits this mortal frame."

ELGIN, ILLINOIS.

THE SPIRITUALIST IMBROGLIO.

[Chicago Inter Ocean of June 1, 1891.]

Not to be out of fashion, Spiritualists have materialized a good-sized and decidedly vigorous contention among themselves. While Episcopalians are passing upon Phillips Brooks and Presbyterians are criticizing Dr. Briggs, a section of the Spiritualist fraternity is up in arms against Colonel John C. Bundy, of THE RELIGIO PHILOSOPHICAL JOURNAL, declaring him to be a Jesuit in disguise, a puller-down of their cherished idols, and bent on destroying religious liberty. This impending cataclysm which, in the opinion of Colonel Bundy's opponents, threatens dire disaster in that it will subvert the Declaration of Independence and establish a mischievous precedent, is hidden, it is claimed, in a bill now before the Illinois Legislature, which reads:

Section 1. Every person who for profit or gain or in anticipation thereof for the purpose of presenting what is commonly known as spirit materialization, shall personate the spirit of a deceased person, or who shall by trick, device, or mechanical contrivance present anything to represent the spirit of a deceased person, shall be guilty of a misdemeanor, and upon conviction shall be subject to a fine of not less than \$100, nor more than \$300, or confined in the county jail not less than three months nor more than six months, or both, in the discretion of the court.

Sec. 2. This act shall not be deemed to apply to any portion of a scene or play in any theatrical presentation.

The bill has passed the Senate and is now before the House with the recommendation that it pass.

It is not the province of the *Inter Ocean* to take a hand in sectarian differences, but the issue in this instance is one that directly interests and affects the public at large. The psychical realm is large, and in its exploration Spiritualists cannot rightfully claim a monopoly. There is the English Society for Psychical Research founded some ten years ago, and every year making substantial progress. Its American branch, with headquarters at Boston under the charge of Dr. Richard Hodgson, with active members like Dr. William James, Professor of Psychology at Harvard; the Rev. M. J. Savage, Professor Elliott Coues, Professor Pickering, and many others eminent in learning and science, is doing excellent work. Then there is the new organization now perfecting itself under the name of the American Psychical Society, with Mrs. Mary A. Livermore, Edward Everett Hale, the Reverends E. A. Horton, M. J. Savage, R. Heber Newton, and others equally well known, as charter members. The study of psychical phenomena is open to all the world and its scientific investigation is believed by large numbers to be of imminent importance not only to religion but to all that affects the race.

It is notorious that chicanery, deception, and fraud are rampant among those professing to be psychical sensitives and spirit mediums. Experience in this State and all over the country proves that although these tricksters are being constantly detected and exposed, yet they almost invariably escape punishment, and, snapping their fingers at the law and jeering the outraged public, continue to prosecute their dark-room trade, and from behind cabinet or curtains don the cheap toggeries such as Colonel Bundy exhibited to the legislators at Springfield the other day. That there is need of a statute such as the one now on its passage at Springfield should be clear to every observing person. That the proposed law is a blow at religion, or at the religious views of any particular sect or body, is the sheerest nonsense.

That any professing Spiritualist with average powers of ratiocination and a fair share of moral sense should oppose the passage of this bill seems unbelievable. Those opposing the bill weight their protests with such arguments as this: "Why not pass a law to regulate preachers and punish them for deception and crime? Why alone select mediums?"

There is no force whatever in this. Ministers of

the gospel recreant to their trust either in doctrine or deed are amenable to the laws of their respective sects. If they commit an offense against the laws of the country they are punished as are other men. Spiritualists have no authoritative body, no method of regularly trying an alleged offender against the tenets of Spiritualism; indeed, *The Inter Ocean* is unable to find that there is any agreement among Spiritualists as to tenets either of morals or religion. They seem to agree on but one cardinal point, to-wit: The continuity of life and the ability of spirits to manifest to mortals.

Laws are the outgrowth of human experience and needs. As the necessity for a law develops, it is concreted in legal terms and placed among the statutes by regular process. Thus have grown the statutes of Illinois and her sister commonwealths. In none of these statute books is there specific recognition of the misdemeanor described in the above bill. The statute against obtaining money under false pretenses has been found time and time again to be too general, its meshes not fine enough to hold a person charged with personating a "materialized spirit," even when caught in the act and clothed in such toggeries as was exhibited at Springfield. In the interests of science, of public morals, of justice, in the interests of a large and respectable body of Spiritualists and psychical researchers, it is hoped the bill will become a law.

IS IT A SPIRIT PHOTOGRAPH?

A dispatch from Putnam Conn., to the *Globe-Democrat* reports an extraordinary phenomenon related by E. B. Farnham, of East Thompson, a village among the hills of Windham county, in the extreme northeastern corner of Connecticut. Mr. Farnham tells the story of it in this way: "Three years ago last March a traveling photographer strolled into East Thompson taking pictures. Among others he took a picture of the house of Mr. Windsor Bates, of the village. Mr. Bates is the postmaster of the town of Thompson, and has a country store. It is only a short distance from the railroad station. The house is an old farm-house, but is apparently well kept. The sole occupants of it are Mr. Bates and his wife, who are people well advanced in life, he being seventy-five years old and she two years younger. The picture was taken showing the house, with Mr. Bates and his horse in front of it, and his wife sitting in the foreground. Here is the strange thing. In one of the windows appears the plain likeness of Mr. Bates' mother, who had been dead three years at the time the picture was taken. At the moment when the photograph was taken there was not a person in the house, that is certain.

"The only picture of Mr. Bates' mother known to be in the neighborhood at the time was one in an album on a table in one of the rooms of the dwelling. Still the likeness in the window is a distinct and perfect one of aged Mrs. Bates. It is that of an old woman, and is on a pane that is at least 6 feet from the floor of the room. Mrs. Bates was a short woman. She died at the age of ninety-five years. As soon as the photograph was shown to the neighbors every one who saw it pronounced it to be unmistakably a likeness of Mr. Bates' mother. Mr. Bates and his wife are sincere Methodists, and have no knowledge of or sympathy with Spiritualism; still, they take pleasure in showing the photograph, and would be glad to have Spiritualists or others explain the strange figure in the window-pane. Mr. Farnham says he has seen the picture, and adds: 'I can only wonder at it.'

Phenomena similar to the one reported in the hamlet in Thompson have been reported in other places in the country in the past, it is said, but usually the spirit picture on a window-pane in photographs of the kind fade slowly and finally disappear. The East Thompson spirit figure is as fresh and as clear as ever.

The "Journal of the Society for Psychical Research" is printed only for private circulation among members and associates, but we have permission to copy the following case, which appears to be an instance of clairvoyance, from the May number:

Mrs. T. writes:

JANUARY 17, 1891.

I was in Denver, Col., in May, 1888. Four ladies had agreed to meet every Tuesday afternoon, to sit at a table, "to see what would happen"—one of them being a "medium" so-called, though not a public one. We had so met for several weeks, when Mrs. L.'s hand was "controlled" to write a few lines, to the effect that we would soon be separated, and would never meet there again. We met the next Tuesday, determining to frustrate the prophecy. Mrs. L. soon asked me if I had anyone very ill at home. I said, "Not that I knew of." "I see," she said, "a man lying very ill, or badly hurt; there are many around him, much confusion and great anxiety. I also see a tall, pale lady writing to you; I think you will be called away from here soon." I could not connect it with

anyone, although the "tall, pale lady" might be my daughter.

The next morning I received a letter from my daughter in Indiana, 1,100 miles away, that her husband was quite ill—and the next morning (Thursday) received a telegram that he had died a little after 12 o'clock midnight—and before that night I was on my way eastward.

Mr. son-in-law, a Presbyterian minister, greatly beloved by his congregation, died after a very short illness of pneumonia; and the description of his surroundings (as far as they went) were perfectly correct, even to my daughter's writing to me, which was taking place at or very near the time Mrs. L. saw it.

I did not even think of connecting her "vision with my son, as he was apparently a robust man, and I had had no intimation of his illness. How did Mrs. L. see what was passing 1,100 miles away? There was no telepathy, unless she received my daughter's thought reaching out to me. I don't understand it.

In the same number of the "Journal of S. P. R." are given letters confirming the correctness of the above statement, by Mrs. M. A. Logue, Mrs. M. E. Rourke and L. C. D.

SMALL PHILOSOPHERS.

Some surprising answers of children in England to questions put to them are given in *Cassell's Saturday Journal*. Though not exactly a child, perhaps, a lad once appeared before Bishop Wilberforce for confirmation; the bishop, feeling sure he had confirmed him before, bent over and said in a low tone, "My boy, I think I have confirmed you before." The lad opened his great wide eyes and replied: "You be a liar."

"What would have happened if Henry IV. of France had not been murdered?" asked a teacher of a sharp-looking boy. The prompt reply was: "He probably would have died a natural death."

In a Sunday school, "What did the Israelites do when they came out of the Red Sea?" drew forth the answer: "They dried themselves." "Where was Bishop Latimer burned to death?" was immediately answered: "In the fire."

While youngsters appear to get considerably "mixed" in digesting their historical information, their ideas of geographical facts are also not infrequently, to say the least, original. A young hopeful said that the surface of the earth consisted of land and water. "What then," asked the teacher, "do land and water make?" "Mud," was the instant rejoinder.

"What comes next to man in the scale of being?" inquired an examiner. "His shirt," was the reply. Asked to give a distinction, if any, between a fort and a fortress, a boy nicely defined them: "A fort is a place to put men in, and a fortress is a place to put women in." On being asked what the chief end of man was, another boy, without any hesitation, said: "The end what's got his head on."

A teacher asked a very juvenile class which of them had ever seen a magnet. A sharp urchin at once said he had seen lots of them. "Where?" inquired the teacher, surprised at his proficiency. "In the cheese."

Another lad was asked what he understood by "celerity," and "perhaps from experience," says the contemporary account, he described it as "something to put hot plates down with."

The members of a girls' class were asked a few questions. One was interrogated as to what was meant by "bearing false witness against your neighbor." "It was," said she, "when nobody did nothing and somebody went and told of it." Another was asked how beef tea was made and she replied, "Buy a tin of beef extract and follow the directions on the lid."

"What are warmth producing foods?" a third girl was asked. The reply was, "Cayenne pepper and Jamaica ginger."

"What is the feminine of friar?" asked a teacher of his class. First boy, "Hasn't any." "Next!" Second boy, "Nun." "That's right," said the master. First boy, in an indignant tone, "That's just what I said."

"And now, dear," asked a governess, "what can you tell me about Minerva?" "She was the goddess of wisdom, and she never married," was the reply.

The foundation and independence of this nation were accomplished by great sacrifices, says one of the great dailies. Its present position is a proud one. In material resources, and probably in the resources which depend upon the mental intelligence and physical perfection of men, it leads every other nation of the earth. Compare that position with what has been achieved by other races, not sprung from Western Europe, on this continent, and it will be easy to perceive why Americans should view with alarm the vast volume of an immigration, such as described above [the dregs of Europe's population], that is sweeping on to our shores, with its tainting and deteriorating influences. The issue is not one of race or religious prejudice, but of self defense.



A MYSTERY.

Our baby boy one day
Folded his violet eyes,
And from his waken clay
His white soul flew away
To far off Paradise.

His little hands so fair,
We crossed upon his breast,
And standing by him there
We gave him to the care
Of one who doeth best.

And when in final sleep
We laid him soft and low,
We could not help but heap
Upon him lilies deep
And roses pure as snow.

And then with courage great,
His mother faced the years:
But oft, when it was late,
Among his toys she sat
And fondled them with tears.

But now another child,
With wondrous violet eyes,
Rests on her bosom mild,
And smiles as he had smiled
To-day in Paradise.

And something seems to say
To her so sad before:
"The soul that flew away
Is back again to-day:
Sweet mother, weep no more!"

—GEORGE HORTON.

A number of Boston women have formed themselves into an association for the purpose of simplifying the matter of a European trip for women who have only limited means and small knowledge of the various detail that goes to make a journey seem possible. This association have headquarters at the woman's educational and industrial union at 254 Boylston street, Boston. They issue a pamphlet that can be procured there, giving definite instruction as to cost, preparations for a trip, boarding-houses, lodging, etc., and the association will do what it can to help women find a traveling companion or party upon application at their headquarters. There are no fees. They ask in return that each woman that receives favors of the association shall feel that she has joined a mutual benefit society, and upon her return shall communicate to the secretary of the association a report of her trip, with any hints or experiences which may be of use to future travelers. In short, she is asked to treat the association as a personal friend about to start on a tour, who has asked her for information concerning it. In the course of her journey she will best forward the interests of the association by showing to the various lodging-house and inn-keepers where she sojourns her list of addresses, explaining the purpose of the association, and assuring them that the retention of their names on the list will be the means of bringing their houses to the notice of a large number of American travelers. This association desires to make it possible for busy women to make a trip abroad and in a quiet and restful way enjoy the short season of rest they can take from their occupation. The extended and hurried journeys made by the various excursion parties which put expenses low enough to make the trip possible for professional women do not appeal to them on account of the fatigue involved, and this way is to be tried, to see if it is not feasible for women to enjoy the trip across the water, and a certain amount of sight-seeing in a leisurely manner, obtaining at the same time rest and recreation.

One of the most interesting and startling figures among the Oxford students, writes Elizabeth Bisland in Harper's Bazaar, is Cornelia Sorabji, a tall, olive skinned girl, as slender as the traditional Indian princess who weighed only one rose leaf. Clothed in her native dress of pale blue crape embroidered with gold, with its mantle draped over her head like a veil and shadowing astonishingly large and brilliant eyes, she makes a strange picture among the rosy blonde English women in their tailor gowns. At eighteen, and professor of literature in the university at Bombay, she still thirsted for broader opportunities, and found her way to Somerville, and attracted attention by her brilliant examination papers for the history and literary schools. The government decided, how-

ever, that a woman with a knowledge of law was needed to collect evidence in the Zenanas, and she immediately entered upon a legal course. After six months' study her papers on Roman law were held by the examiners to be the most remarkable and able ever presented by any student of either sex in the university. Prince Dhuleep Singh's two daughters are also members of Somerville, and on its rolls stands very many of the most noted and noble names of England. The outside world hears less of the work done by women at Oxford than those at Cambridge, because of a different system of conferring honors; but here is really found the best example of women freely sharing in university life, and the best proof that neither young men nor young women are the worse for that community of study.

Rosa Bonheur, now in her 70th year, honored above most women, is accounted worthy to wear what other women may not aspire to, the Cross of the Legion of Honor, which was bestowed upon her by the ex-Empress Eugene. Though grown old the famous artist has recently finished another painting which promises to rival in popularity the celebrated "Horse Fair." As an artist Mlle. Bonheur is especially skillful in the minute and spirited delineation of various forms of animated life. Her father was a French artist of no mean ability, and she was born at Bordeaux, March 22d, 1822. Receiving instructions in art from her father, she produced in 1841 at Paris two pictures, "Chevres et Moutons" and "Les Deux Lapins," which at once established her reputation. She has painted a large number of pictures representing animal life. Among the other productions are "Labourage Nivernais," "The Horse Fair," and "The Haymarket Season in Auvergne." Mlle. Bonheur has been awarded several medals, and elected a member of the Institute of Antwerp. During the siege of Paris her studio at Fontainbleau was spared and protected by the special order of the Crown Prince of Prussia.

The English House of Commons has refused to legalize the election of women as members of county councils. Judging from the women who were chosen to the London County Council and who have been unseated this is to be regretted. Lady Sandhurst, Miss Cobden and Emma Cons would do credit to any legislative body. Miss Cons has used a good share of her wealth in the erection of model dwelling houses, and her charity is as broad as it is judicious. Miss Cobden has shown a deep interest in all that concerns the toilers; and Lady Sandhurst, a member of one of England's leading families, spends her time and money in the maintenance of a Home for Incurables and Cripples. These ladies have not only been unseated, after fair election by metropolitan constituencies, but have also been fined for taking seats to which they were elected. The House of Commons would have done a worthy act in reinstating them; but English conservatism could not rise to the occasion; and the vacant chairs will be occupied by men probably much inferior to the women rejected.

Mrs. Abigail Scott Duniway, the able exponent of women's rights, has taken editorial management of a department in the *West Shore*. The lady is a sister of Harvey Scott, editor of the Portland *Oregonian*, and significantly asks him through the columns of the *West Shore*: "Will the sage of the *Oregonian*, who happened to be born and raised the only son in a large family of daughters, all of whom are in favor of equal suffrage, tell us how he arrived at the conclusion that the best women do not want to vote?"

OPINIONS DIFFER.

Mr. W. W. Currier, of Massachusetts, is one of the best known Spiritualists in New England. For more than thirty years he has been a witness of spirit manifestations both physical and mental in his own family circle; and he is one of the original promoters and officers of Spiritualist camp-meetings. Here is a word from him on the bill now on its passage at Springfield:

To THE EDITOR: I see in the *Inter Ocean* of June 1st an editorial on the proposed law to punish frauds. It is a clincher, a whole sermon in condensed form. I hope your bill will become a law in every state in the Union. The *Inter Ocean* is right when it says we cannot punish them under

the law for obtaining money under false pretenses.

W. W. CURRIER.

HAVERHILL, MASS.

THE JOURNAL has other correspondents who write in a different vein and sneak behind the stump of anonymity. These spiritualistic Mafia are in a conspiracy extending from ocean to ocean, and more or less closely bound by common interests as against THE JOURNAL and its editor. Ever since the late Thomas R. Hazard proclaimed in the *Banner of Light* and on the authority of the "spirits," through James A. Bliss, that the editor of THE JOURNAL was in the employ of the Jesuits, that silly and malicious lie has been mouthed from Maine to California. Here is an opponent of the law for punishing materialization frauds who is evidently one of the gang perpetuating the Hazard-Bliss-Roberts libel:

Being not a little interested in the revelation of, and unfoldment of truth among men, and consequent betterment of the conditions of our race;—and having read your Journal considerable heretofore, I must say I am not a little abashed at the flop you have made, and not only played the Judas and taken a course so adverse to the best established ethical facts regarding future existence, that I am led to think that nothing short of an *absolute obsession* by some dark Jesuit, who has, on account of his dark deeds—not unlike yours in this case) influenced you to your own spiritual destruction—or to inhabit those infernal regions, to which, the most diabolical are admitted to. I must say, I am sorry that such darkness has overtaken you. However, as truth is as eternal as the Infinite, your departure from it, will not stay its progress, or turn lies into facts. The world of mind and investigation has advanced too far to be set back by a demagogue's Bill (*Thomas of Cook County*) to make it a penal offense—a misdemeanor for a spirit to identify him or herself through a medium—that is, the *medium* must suffer for a thing he or she cannot help—should a spirit identify itself through them. I suppose you or your Jesuitical friend, would imprison any such spirit if you could, for thus establishing the fact of a future existance; but as this power is out of your reach, you would fall back on the medium according to this Bill. Depend upon it, to the extent of my ability, I will see to it, that your Journal shall have just as few readers as possible from now on, in Los Angeles; And be it known, "we are legion" in this City—and rapidly on the increase—and we increase by the very means you are trying to set aside. I will further state, that if you have been publishing things for many years back that you did not believe, so much the worse for you—and I doubt whether the blood of a thousand Christs would cool the fires of remorse and regrets, when you pass to that other state of existence for such conduct—the *facts* of which, you, to the best of the information I gather from late spiritual papers, are trying to set aside. But perhaps the Jesuits or some trembling and shaky Credeal Corporation has handed in his bid, and you like the bate—and *perhaps* you may enjoy it for a few days yet allotted you on earth;—if this is the case, you will find out its true value when you pitch your tent on the other side.

Yours &c.

Los ANGELES, CAL. CUSTRIUS.
I give you no name—it is not necessary facts are facts all the same—You better go to som Priest and sell out bodily.—But if a Romish Priest thinks you not worth buying Orthodoxy may give you a bid;—for they are on the waine, and one in your position might awaiken curiosity with them for a while.

That man lives in Los Angeles—the city of the Angels. He is a type of a class, members of which met in Chicago on Sunday, May 31, and made dire threats of violence against the editor of THE JOURNAL. Such animals are wonderfully brave—when at a distance from the object they are braying at.

Spiritualists in many of the large cities between the Rocky Mountains and Lake Michigan will remember with pleasure a gifted medium and most interesting little woman, Mrs. Flora A. Brown, of Portland, Oregon, who spoke and gave tests on a trip east some two years ago. Here is her opinion:

"Enclosed please find \$2.50 on subscription for a friend whom I have interested in

your paper. I only wish it were two hundred and fifty instead, as I feel the RELIGIO-PHILOSOPHICAL JOURNAL ought to be in the home of every Spiritualist in the country. Still with all the prejudice that has been brought to bear against it by the tricksters it has helped to expose, it is doing a grand, good work, that will live through all time....

Yours for the truth,
FLORA A. BROWN.
PORTLAND, OREGON.

"LIGHT OF EGYPT" FREE TO FREE PUBLIC LIBRARIES.

The author has authorized THE JOURNAL to distribute one hundred copies of "The Light of Egypt, or the Science of the Soul and the Stars" among free public libraries. Application must be made for the book, and naming the library and enclosing fifteen cents to prepay postage. The work is a large 12 mo. of about 300 pages, printed from large type on fine paper and beautifully illustrated; for further particulars see description in the advertising columns of this paper. The book has been the subject of wide comment. Those who oppose on *a priori* grounds its central claim are vigorous in their criticisms; those who have no well-defined preconceived opinions and those who favor the doctrines advanced are equally robust in their commendations. Whatever its merits, it is a book likely to be freely called for when catalogued in public libraries.

Applications for the book can only be received from librarians or some officer of the library for which the book is desired. Readers of THE JOURNAL interested in having the work in their respective free public libraries should see to it that the application is made through the proper channel. The reasons for these conditions must be readily apparent on reflection.

A strange feline suddenly appeared in THE JOURNAL's sanctum the other day. He claimed to be a brother of our reliable and efficient office cat and said he came from Koot Hoomi with news which could only be imparted in confidence. He declared that K. H. and the other sublimated bucks composing the Mahatmic contingent had been summoned to Tschipoffqosetky Cavern, which, our readers know, is in the wilds of Thibet, to meet and elect a successor to the vacant throne of Theosophic Fakirdom. Furthermore that then and there Ann O'Delia Salomon, alias Dis Debar, was nominated by Blavatsky and unanimously elected. The alleged brother of our office cat further affirmed that Ann O'Delia is now negotiating with Judge the financial terms on which she will accept the office. She insists on 50 per cent of the proceeds of the fool market and exclusive control of the psychic telephone from Blavatsky's astral to the Aryan ring. As our strange visitor brought no credentials his story is not vouched for; but the mysterious disappearance of Mad. Dis Debar and the many points of similarity between her and the permanently astralized Blavatsky seem to give color of plausibility at least to the message.

The Spiritualist Association of Southwestern Michigan will hold a quarterly convention at Lake Cora on Sunday, June 21st. Addresses will be given by Mrs. Adah Sheehan, of Cincinnati, and others, and there will be music under the direction of Mrs. Olive Denslow, of South Bend, Ind. Speaking will begin at 10:30 a.m. and 2:30 p.m. A large hall can be used in case of rain. There will be a lunch counter with hot tea and coffee. A beautiful steamer, with numerous small craft will be among the attractions. The Toledo and South Haven railroad company will run special trains and sell round trip tickets at reduced rates.

organization, because the coming church will be in man as an active power to quicken and develop the innate powers of the soul. Any spiritual movement that does not consider this as an important, nay, most important factor, does not meet the requirement of this age; does not build on the only genuine foundations. Divinity of man is the key note solving the problem of the new religious development of the nineteenth century. Separatism and partialism have had their day, and the sooner Spiritualists recognize this fact the better. Breadth not barrenness of spirit is what is wanted.

I like, too, the way "Truth" touches the ethical problem. It is a Bible in a nut-shell. "The ethical law of whose (man's) life is concreted in the customs of society and in the state." This covers all that man has evolved in his experience in the long past—finding the law of justice and right as our common birth-right and inheritance.

I want to thank the author of this creed for his clean-cut perception of the fitness of things. He deserves more honor than Athanasius or the unknown author of the Apostles' creed; on this creed we can build the "Coming Church."

OCCULT EXPERIENCES.

By MRS. ELBE M. TASCHER.

CHAPTER VIII.

PRESENTIMENTS.

Presentiments! they judge not right
Who deem that ye from open light

Retire in fear and shame;
All heaven-born instincts shun the touch
Of vulgar sense—and being such
Such privilege ye claim.

Unwelcome insight! yet there are
Blest times when mystery is laid bare,
Truth shows a glorious face,
While on that isthmus which commands
The councils of both worlds she stands,
Sage spirits! by your grace.—WORDSWORTH.

One morning Mrs. Eads and I were in Ada's room, which joined the one occupied by Miss Vale. We were deeply engaged in looking over and choosing some stamping patterns which we wished to embroider; when the girl came to the door, handing in the mail.

"Here's a letter from papa, Ada," said Mrs. Eads, joyfully. "He is coming home. But I forgot, in my eagerness to hear from him. Why yes, here's a letter for you, Ada, and one for Marguerite. Meg!" she called, tapping on the door between the rooms.

"What is it?" said Miss Vale, opening it and stepping through, with all her magnificent billows of hair sweeping her shoulders and falling like a sable banner almost to the floor.

"Here's a letter for you, and—"

"Well, I declare!" exclaimed Ada, who had been rapidly scanning her letter. "Stay, Miss Vale, and hear this. It just fits us. 'Talk of angels and you will hear the rustle of their wings.' Do you remember, mamma, my showing you the paper two or three weeks ago with an account of Dr. Verde's daughter's death in it? This letter is from him, giving me the particulars of Cora's death. You know she was rather delicate when she was here last summer. She seemed to recover wholly from that, her father writes, and died very suddenly at last. Her mother was so shocked and overcome that she could not keep up, and passed from one fainting fit to another, in the most alarming manner. The funeral passed in utmost quietude, without Mrs. Verde's knowledge, she not being able to see the remains or hear one syllable about it. It was more than a week after the funeral that her mother seemed to come to her senses and realize the dreadful loss. The doctor writes: 'I stood by my wife's bed for days, continually. At last she became conscious, but, though somewhat better, she seemed utterly despairing. Too weak to rise, she lay in her darkened room, mourning and weeping inconsolably day after day. One afternoon I was called away for a short time. I was de-

layed until the edge of the evening. Hurrying in at twilight I was surprised to see my wife raised up in bed, smiling and radiant. "Oh, father!" she exclaimed, "I have seen her. I have seen Cora!" "Where?" was all I could articulate, as I dropped into a chair beside the bed. "Right out there," said she, rising still more to point out through the sitting and dining rooms. "I was lying here alone, just before you came, when suddenly I heard a footstep. Raising up, as I am now, with awful eagerness I looked, and there she was, coming from the dining room in towards me. She came slowly up to the bedroom door, looking earnestly, but very lovingly, at me, and then, in a minute, she vanished. She looked perfectly natural, only that her bangs were cut off very short, much closer than I ever saw them. Why, it was clear up here," said she, pushing up her own hair. "They were cut straight across, showing all her forehead." My wife seemed perfectly satisfied and relieved. As for me, I was dumb, but after a while I went out, and the nurse and my sister met me, telling the same story. The strangest part of the affair is that on my searching I found the women who had prepared Cora for the grave, and they confessed that in dressing her hair they thought her bangs too long and cut them, accidentally getting them much too short. In alarm, they covered their mistake as well as they could by drawing a few more locks forward and curling them over the other. Her mother did not see her at all. Not a person knew one word about it except these two women. The door being locked, no one could come in, and they live several blocks away. I certainly do not know how to explain it. Nothing can dispossess my wife, or my sister and the nurse, of the idea that they saw Cora, just as described. My wife is rapidly gaining. Quiet and serene, she says with utmost confidence: "She is not dead, or sleeping. Safe, and well, I have seen her."

"Isn't that good?" said Ada. "Of course she saw her. Dear Cora! I wish she could show herself to me," she added dreamily.

"Well," remarked Miss Vale, going back into her room leaving the door open and talking through it while she did up her hair. "I wish we could all see her. You don't know how it troubles me," she said, coming back to the door, "to think I have to tell such marvellous things with no corroborative testimony. Now there in that case, the two other women said they saw her."

"And there were the cut locks," interrupted Mrs. Eads "as proof."

"Yes," went on Miss Vale. "Why can't there always be something so tangible and direct that there is no refuting it. They call us diseased, insane, wicked, everything that is uncomfortable and outrageous. I do not wonder so much that people deny it, although I must say, I think it very silly for authors that are famous to write books about such wonderful experiences, and at the end, shrink, and hide under a flimsy explanation that they woke up, and had dreamed it all, or had been sick, and delirious. I am not sick, I was not asleep, I have not lied," and the grand imperious woman returned to her toilet, looking gloomily far beyond the mirror.

"Miss Vale" said Ada, after a few moments of silence, "truth must, and will prevail sometime. I have settled down to the inevitable. I never try to tell anybody anything about it unless they ask me, and then, I calmly state the truth, and let them think, and say what they please; my mind is at rest, I have no fear. I know they do return and though I cannot tell when, or how, and have no control over them, I accept with a grateful heart whatever is vouchsafed."

"I shall be glad if I ever arrive at such a state of quiet blessedness," said Miss Vale, bending over the sweet girl, and patting the bright fluffy aura of gold that partially covered the broad forehead, and great quiet gray eyes

"Will you tell us, Miss Vale, said Ada coaxingly, "whether you ever wrote any poetry as predicted when the manifestations first came to you, and what was it that occurred in your life that first drew your mind towards investigating spirit return?"

"Why," said her mother quickly, "Marguerite read

from her notes about that, don't you remember, Ada?" and she looked warningly at her daughter.

"Oh," replied Miss Vale, noticing the glance, and the quick reflection of distress in Ada's sensitive face, "Yes; I do not mind telling you, now we women are alone by ourselves; but I never did write poetry, you know, and knew I had not a particle of gift that way, so I repressed that part of my manuscript with other pages as I have been already very lengthy."

"None too much so, I am sure," said Mrs. Eads warmly; I never saw uncle more interested, and Mr. Lans, too, is very glad to hear it. Why won't you get your manuscript and read the poems, and the rest to us right now?"

"Yes, yes, yes!" we all chorused; so she brought out the roll of manuscript, saying: "Well, I think my first experiences in this direction would come under the head of 'presentiments.' I will not attempt to tell many of them, but here is one that I think a great deal of because there were two witnesses, and one, my dear sainted mother. When I was about fifteen years old we were living on a farm. It was a beautiful place on the top of a high hill. The house was large with deep windows that came down almost to the floor, commanding a view of the distant range of blue hills, as well as the near valleys, and up to the wide door-yard with its gravelled carriage drive, and narrow path worn in the grass up to the well, which was a very deep one, surrounded by a curb, and windlass within, to draw up the water. Directly across the road, a neighbor had built a house, and himself, and wife, had started a home there. Money coming in rather slowly from the farm, they were obliged to build by degrees, and, as the expense of digging a well was great, they came to ours for water. At these times Mrs. Lenier being a bright, neighborly little woman, often ran in to talk a few moments with mother. Both Mrs. and Mr. Lenier regarded her with the utmost reverence and affection. We were not very early risers, as my father's health was poor. One beautiful morning in the fall, we had just finished breakfast, and sitting back from the table as was his custom, father took the bible from the stand, beginning family worship by reading a chapter. Mother and I were sitting facing the two low windows opening toward the door-yard I have spoken of. Glancing out, I saw Mrs. Lenier walking slowly along the path towards the well, she wearing her usual working dress and sunbonnet. I noticed nothing peculiar about her only that she walked along so slowly. I saw that mother was looking at her, too, and in a few moments as she passed by the well disappearing beyond, where there was a side entrance to the house. I supposed she was coming in, but as she did not appear after a few moments of watching—father meanwhile going on in his low monotone of reading—mother looked around at me inquiringly, to which look I nodded assent. She then asked father to wait a moment as she thought Eliza wanted something and was waiting by the outer door. She went out, and I heard her speak several times calling Mrs. Lenier by name; at last she returned, saying as she came in looking puzzled:

"Didn't you see Eliza coming, Margie?"

"Of course I said I did, and my description agreed exactly with hers. Finally mother sat down looking very much disturbed, and immediately after prayers she said she would go right over and see what Eliza wanted, though she couldn't see where she hid or what she did such a thing for. She hurried away, but in a few moments I saw her running back calling to father as he was walking out into the field."

"Running out to see what was the matter, mother's white face frightened me. "Oh, Margie!" she cried, "I guess Eliza is killed!" Father came as fast as he could, and we all ran in where Mrs. Lenier lay, her husband had gone to market, starting very early, it being a long distance. Eliza had probably thought she would take advantage of her early start, and do some ironing, as we found the board spread, and all ready. The woodshed was at the back of the house, and several steps led down into it. Eliza had evidently taken a large armful of wood, and slipped as she neared the top, falling backward with the wood on top of her. She lay at the foot of the stairs



LECTURES, SEERS, INCIDENTS.

To THE EDITOR: Spiritualism does not any longer require the aid of public speakers in the trance state. It does require clear-minded, honest, daylight mediums, through whom the public can investigate its phenomena and arrive at just conclusions concerning the tests and proofs that the spirit forces will furnish of their existence as organized intelligences, whose lives are outside of and separate and distinct from this life here of ours. Spiritualism needs, besides its tests and its truths, investigators of all psychical laws, the knowledge of which will make man free—free to think, free to exchange his thoughts for other information which may come from the friction of opposition, and thus obtain an insight of the cause back of the cause, to a more universal knowledge.

Lecturers and trance public speakers on Spiritualism are as much out of fashion as a last year's spring style of hat is to a fashionable lady. They have done their work—created in the minds of the people a desire to investigate the phenomena of Spiritualism, and were informed that many intelligent persons had gone over the wall of prejudice to pastures green. In those early days of phenomena, when Judge Edmunds, Gov. N. P. Tallmadge, Hon. Joel Tiffany, Mrs. Amanda Spence and other gifted thinkers were announced to speak on this subject, not even standing room was left to the belated. Now the masses are indisposed to accept written or oral statements on religious or on spiritual questions. In proportion to the mental and physical endowments of the lecturers is their ability as speakers when inspired. The degree which nature has furnished them with oratorical powers determines their ability to rise to the sublimity of an occasion. A lecture delivered in the trance state by a good medium, possessing only fair mental powers and wanting in natural energy, magnetic force and elocutionary ability, will be to the average listener uninteresting and uninstructive, while at home with such a one, you may listen with unabated interest and delight to the tests written or spoken, though not always expressed in the most cultured language.

Spiritualism invites those who believe in what they have witnessed of its phenomena to read THE JOURNAL and other publications which contain advanced thought. THE JOURNAL has the ability to avoid shoals, rocks and quicksands of self-delusion. It is a clean, crisp truth-seeker, an independent paper, one which accepts but little on faith and less on hearsay, that is ahead of the times, with much in its columns expressed with precision and accuracy.

Rev. E. H. Chapin once said: "Universalism will not be likely to increase very much in the near future because of the adoption so largely by other denominations of its principles." Spiritualism *per se* is not likely to increase very largely in the near future because of the adoption of its truths by religious denominations and agnostics under other names and titles. Where can you now find a scientist or physician of culture who does not know that hypnotism is a friend to humanity? Mesmerism, that much abused ism, and hypnotism, that new force by which some seek to explain many phenomena for which they cannot otherwise account, are one and the same.

Seers, who advertise as such and announce that they will give personal tests, come before the public oftentimes without being able to fill the bill of requirements. Their descriptions are not as a usual thing of the class we appreciate most highly, or which will stand the crucial test. I do not mean that the medium is always dishonest or intentionally attempts deception, but we are so very anxious to learn something of our dead that we are blinded by that desire, not giving the ambiguous statements the investigation we would give any other subject; also aid may come to the seer through those who have confidence in all statements made by one who claims to have mediumistic powers. This may give to the seer self-delusion and great power over some in the audience, and the speaker and the respondent both become hypnotized. In all audiences there is to be found a certain percentage of people who have deceased friends of any specified age, sex or name. This enables a good guesser by the

aid of an anxious respondent to finally give quite an accurate description of a deceased relative. In an audience of one hundred or two hundred people there will be ten or twenty other people who could do the recognizing acts as well as they were done, and do them honestly, too.

I had a conversation this morning with a physician of note in this city who I then met for the first time, and I found him disposed to converse on liberal subjects of the day, which induced me to state to him that I had investigated the phenomena of Spiritualism in all its varied forms, and that though I had found much that was to me objectionable, much self-delusion and fraud, yet there remained a certain per cent of wheat which I could not name other than good grain, full weight and free from chaff.

No one, he said, can convince me there is no truth in the claims of Spiritualism or that we do not live beyond this life, whether in or out of a body; that I know nothing about, but in some form individuality is maintained. It was, he said, a beautiful day on which I had determined, some months since, to return home from South Carolina, when a young lady of my acquaintance, who sat at the table near by where I was sitting, suddenly spoke, as if in pain, and said, "Oh, what a pain there is in my arm." I noticed, he said, that she was pale. On looking at the sheet of paper on which she had been scribbling I saw that she had written the name of a cousin of mine who had been dead for years, and who I had not thought of for months. I knew this lady could by no possible means know anything about such a person having existed. She continued writing, and I read, "You must not go today; remain here till Tuesday; ask no questions but remain." Tuesday morning this lady, by whom these lines had been written, was taken ill and would have died if I had not been there to attend her. At another time she wrote under similar circumstances, "She"—meaning herself—"must not take that train." That train met with a severe accident, and many people were injured.

The doctor also told me of the experience of an acquaintance of his, a clergyman, who one pleasant afternoon said to his wife, "Let us have a little fun. What shall it be?" He, a man of sixty years, thought perhaps they might try the spirits. They sat by a table, without removing the books and papers that were on it. This table turned, apparently of itself, over on its side to the floor, righted itself and then took an excursion to the ceiling and back to the floor, without disturbing the books or papers. "That beats all the force I ever knew anything about," the clergyman said. Up to this time Spiritualism had had no greater opponent than this same man.

G. H. JONES.

TRANSFERENCE OF THOUGHT.

To THE EDITOR: When we begin to speculate on the theory of thought transference we can make tribute to it every thought which has ever been in the world. As long as a man lives he is impressing his thoughts unconsciously on the minds of other living men, whether they be near or far, whether strangers or acquaintances; and so when a man dies all he ever thought up to the last thought is already a mental impression on some living mind. The same is true of his personal appearance, true of all the clothes he ever wore—all the sights he ever saw, all the sounds he ever heard and all the sensations he ever felt. All these things seen or conceived, embodied in living minds, are ready under proper conditions to emerge from the depths of the subconscious region of the brain into veritable likenesses of the original personality, phantom, thought, feeling or picture. In fact, with sufficient nerve stimulant they can be blown up into the full proportion of the original, and being alive with the life of the living percipient's brain, when inflated and brought out, they are perfect in all their parts and appearances, so much so that the foolish, unlearned percipient is sure the apparition for instance is not a part of himself—subjective hallucination, animated by his own life—but is a veritable person with all that person's endowments. I have studied the facts of telepathy and transference of thought and known them to be true—they can be stretched immensely. It looks as though we could prove that we could not prove the continuity of the individual after death.

Inasmuch as all the acts of his life are stored up in some living mind he is cut off from a reference to them to prove his identity, and if facts relating to a post-mortem experience are referred to, we are

cut off from their use by our utter ignorance of any other state of life than the ante-mortem. Well there is another kind of transference of thought like this. As an instance of a remarkable prophetic dream, I will give a recent experience of my daughter, Benita. I will let her tell it in her own words:

On the night of March 8, 1891, I dreamed of asking a friend to go with me to Pontiac. She said that she could not go, for she must attend Paul Parks' funeral. I exclaimed in surprise, Is Paul Park dead? She said, Yes, but they have not got him in his coffin yet. I went away and saw the funeral procession going westward from Mr. Park's house, as I thought to Gilbert Lake cemetery. The next morning I said to Miss Carrie Van Riper, I dreamed last night of seeing Paul Park's funeral. What does it mean, for he is alive and well?

The following Tuesday I met Carrie V. after we had both heard of the accident in which Mr. Park lost his life. She came to me and reminded me of my dream.

BENITA ALEXANDER.

We have the following verification from Miss Van Riper of the fact that my daughter did tell her of the dream prior to Mr. Park's death, thus establishing an unquestionable premonitory character of the dream:

Miss Benita told me on the morning of the 9th inst. of her dream of seeing Mr. Park's funeral. She told me substantially what she relates above. This was on the day before Mr. Park's death. We were together when the news of his death came and I immediately reminded her of her dream.

CARRIE VAN RIPER.

March 15, 1891.

Here was an accidental death where a log-chain broke and threw a log on a man and killed him almost instantly. It happened on March 10, 1891. On Sunday night, the 8th, Miss B. A. dreams that he is dead, sees his funeral procession on its way to the cemetery, all of which comes true. Now reasoning from this we say, too, that all that is going to happen in this world, even to the particulars, is already a fact, a thought in mind, transferable to the minds of the living? If so in what mind did the thought originate and what is the state and how conditioned is this mind which knows on Sunday night who will die by accident on the following Tuesday? I do not know how to dispose of the futurity problem. I take solid comfort believing in things just as they come to me naturally, without any theory about them.

An acquaintance of mine lost her baby of scarlet fever. It had been dead some months, when one night soon after lying down on the bed, I saw a lady standing at the side of the bed. I did not know the sweet looking old lady, but she seemed to look like the dead baby's grandmother a little. Now she moved along to the foot of the bed and held a baby in her arms. I said aloud to her, that is Ada Patch's baby; at that she tossed the baby higher than her head twice, laughing merrily; then she hugged it to her bosom in the most loving manner. The baby's grandmother is still living. I do not have the least idea who the woman was, but the baby I know.

Another experience I had was like this: A lady friend of mine had been dead two years. She had left a baby three weeks old. This lady appeared to me close to the wall back of my bed. She stooped over and put up her face for a kiss, I arose on my elbow and kissed her, but I felt no touch. I lay down again, but my friend still stooped over me, and putting out both her hands took up a big baby from the side further away, drawing the baby right over me, but I felt no touch. I wondered that that baby should be there and I did not know it until the instant she took it up. That woman's baby was alive then and is still alive. In both these cases I knew the meaning and intent of the visions. They were for the comfort of the nearest relatives. I told the mother of the baby in the first case and the mother of the lady in the second case of the visions, and it was a comfort to them.

MRS. K. E. ALEXANDER.

BIRMINGHAM.

THE FACT OF MATERIALIZATION NOT YET EXTINCT.

To THE EDITOR: Before Dr. Holbrook sweeps off the stage of being, all the materializations of the human form as frauds, likeness of mediums, and all that, let me call his attention first to the "higher ground" which he wishes us to occupy, and to that add the materializations temporally and for a purpose.

Posit them that man is a spiritual being created to live forever. All that moves in him or exerts any influence upon his sur-

roundings is spiritual and abiding. But man also has an attachment to his spiritual person of a counterpart body which is a shadow and likeness of the real man himself. This material body he uses as an instrument in a time-world. When he is said to die, he drops off this attachment body—and there he is in entireness, divested of no quality or character which pertained to him during his career on earth. Now, supposing you go to a materialization séance with a good medium. Let the room be as dark as possible that spirit light may avail, since light is motion and interferes with materialization, which must have the utmost stillness. The stars of the heavens are not visible save with a dark background; so it is with spirits and their light. Your deceased friend being spiritual, and therefore permanent, he does not have to be made over again with blood and bones and muscles and fibres, but simply uses the power which inheres in a medium constitution, with a little soft music and a harmonious circle, to condense a vapor on his face, simulate natural garments, and materialize a voice, and in the use of familiar words and characteristic conversation he manifests his presence to you.

In showing the impracticability of the claim of the materializer that in a few moments the form of a person of average weight can be simulated, Dr. Holbrook says: "For the size of a man mentioned, there would need to be some sixty-eight pounds of muscles, including the water in them and their appurtenances;" and "skin" and "fat" and "brain" and everything else he goes on to enumerate. Not at all. This materialization process is an outside thing. It is confessedly external, and is just as simple a process as I have described above. If a man be able to control his material organization for three score and ten years and more, why should it be so unreasonable that he should do so for a few moments under certain mediumistic conditions? His material organism is but an apparition—and is no part of his real self—so is the so-called materialization an apparition of himself. Our rooms are probably full of spirit friends, looking as naturally as they ever did, but there is no medium present whose power we can use to make them visible to our senses by a little condensed vapor on their surfaces. I asked one of my spirit brothers—who is very much of a wag and joker—if the spirits had looking-glasses over there, or how can you tell when you do look natural? Answer: "We fix up and get the girls to look at us to see if we will do, and then we show ourselves to you." Again: "We look a great deal better away from here than we now do. We put on this earthly appearance that you may recognize us. Mother is not old and weary now, but young and beautiful away from this place." How do you manage to get the necessary covering? "It comes on when we need it." That is under mediumistic conditions.

In another connection, in same séance, it was asked: Why did not Richard speak to us when he showed so plainly? "He fell to pieces—do you expect a fellow to talk when he is in pieces?" Meaning by this that the power drawn from the medium and circle was not just then of sufficient tenacity to hold the form and use a voice at the same time. Perhaps you think my "joke" was dallying and sporting with my eagerness. We shall see. Richard—my husband's brother—did come later in perfect form and likeness of himself. His features were beautiful and expressive, and no Parisian styles of garments could have given the form more graceful outline than did this materialization with an elegant suit of black broadcloth, swallow-tail coat, white vest, black cravat, exquisite shirt front showing little, and a standing collar. He said: "I am so glad and so thankful to see you. What a wonderful system this is for communication between us. There is one thing you neglect. With these modern facilities, you ought to come oftener where we can see and speak with you. I can see you sometimes when the weather is clear and the atmosphere light; but when it is damp, you seem as a shadow."

And herewith does experience, according to the philosopher, "furnish the principles of every science—that is, evoke them into the energy of the mind. Experience thus seems to be a thing almost similar to science and art." If our learned doctor objects to the facts of experience being set over against the demonstrations of science, perhaps he remembers that science sometimes outstrips her own theories, as in the first voyage across the Atlantic of the steamship "Great Western," which was laden with elaborate scientific lectures of Dr.

Wardner proving the impossibility of ocean steam navigation.
MRS. LIZZIE JONES.

JACKSONVILLE, ILL.

A PREDICTION AND FULFILLMENT.

To the EDITOR: A few weeks since I became so restless and uneasy that I could barely attend to business, until at last the unrest and unhappiness took such possession of me that I could hardly sleep. One afternoon I was seized with an uncontrollable desire to see Mrs. W. T. Hanson, a medium, at 24 Bishop court, Chicago. Putting aside everything, I called upon her and requested a sitting, which she at once gave me, and almost immediately informed me that an old friend was staying at the house of a relative of mine, and said: "She is not very well now; but will be taken violently ill soon and die," and then added, "You had better go to the house where this friend is staying [which was more than 200 miles away] as by so doing you will get something which will be of value to you, but if you neglect to go you will be sorry." She then illustrated what she meant by saying: "Now you can open the door, but if you wait the door will not only be locked but bolted." I did not give this warning much thought but did speak of it to a member of my family, who made no reply, only smiling and looking at me in a peculiar manner. In less than a week I received a letter from my sister informing me of the illness of the same person that Mrs. Hanson had told me of and bidding me come if I wanted to see her alive. I left on the next train and upon my arrival found her too ill to talk, and it was with great difficulty that she even recognized me. She lived but a few days, thus verifying the prophecy given through Mrs. Hanson by my spirit friends.

Some will say that it was mind-reading or thought-transference, but let me ask whose thought was transferred or whose mind read—not mine, because I knew nothing of her indisposition at the time, and who on this side could have known she would die?

CHICAGO, May 21st.

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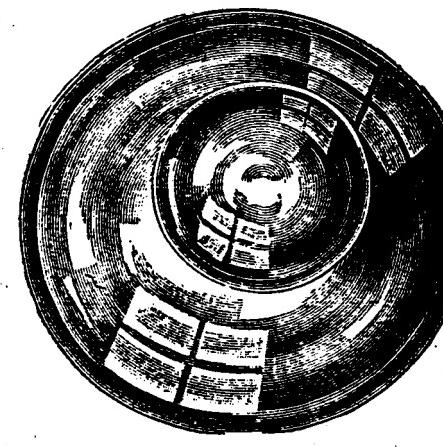
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BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Origin Purpose and Destiny of Man. By William Thornton, Boston. Published by the author, 1891. pp. 100.

This volume is a continuation of the author's work, *Rationalism in Medicine*, published in 1885. Dr. Thornton's investigations have led him to the conclusion that all things animate and inanimate, organic and inorganic, are made up of three states which he calls ethers. The first ether is life, which is a "continuous aggregate;" the second ether is a "composition of the potentialities, heat, light, electricity, and magnetism, mechanical power being manifested during the activity of these potentialities;" the third ether is "a material nucleus which permits of the action of the other two ethers." All inorganic bodies are composed of the second and third ethers, while organized bodies are made up of all three ethers. Supernatural agencies, it is claimed, must have impressed nature with the power to "originate the means for animation to appear." God is not in any morphological form; although omnipresent, he is not objectively manifested. He dwells in the mind in a subjective sense. "Death really means the liberation of the spirit from its material environment." The work contains considerable that is purely speculative, that may or may not be true; but apart from this it has much high, fine thought and it is spiritual in tone.

The Natural Food of Men. A brief statement of the principal arguments against the use of bread, cereals, pulses and other starch foods. By Emmet Densmore, M.D. London: Pewtrress & Co., 28 Little Queen St., Holborn W.C. New York: 319 W. 45th st. pp. 66. Price, in cloth, 2s., paper boards, 1s.

Dr. Densmore holds that starch foods, especially cereals, are not adapted to stomach digestion and can be made assimilable only by protracted and difficult digestion in the intestines, that they are a universal though unsuspected source of world-wide disease. Nuts and fruit, it is claimed, are the God-designed food for man, that on these foods man was, and may again become, as free from disease as the animals are in a state of nature. The substitution of fruit for bread and for all other starch foods is needed, Dr. Densmore maintains, to remove from vegetarianism its great stumbling block and to give us a gospel of clean living with freedom from disease and decrepitude. Dr. Salisbury, the American microscopist and author of the celebrated "Salisbury cure" for consumption, is drawn from by Dr. Densmore to sustain his views.

The Bible, Analyzed, Translated and Accompanied with Critical Studies. Published in parts of books, single books and collections of books. By Rev. Leicester A. Sawyer. New Testament. Whitesboro, N.Y. L.B. Sawyer. 1891. pp. 622.

Mr. Sawyer is the author of a series of works on the Bible. Here we have the New Testament in the order that Mr. Sawyer maintains that it was written. He holds that it was composed in three different periods. To the first period, from 53 to 64 A.D., belong Thessalonians, Galatians, Corinthians I. and II., Romans, James, Peter I.; to the second period, 135 to 150 A.D., are assigned Thessalonians, Colossians, Ephesians, Philippians, Philemon, Titus, Timothy I. and II., Hebrews, Peter II., Jude, John I. II. and III.; to the third period, from 150 to 165 A.D., are assigned the four gospels, beginning with that according to Mark, Acts of the Apostles and the Revelations of John.

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The Craig Press, Chicago, announce the publication of a book (ready June 9th) entitled "Chicago's Dark Places," by a corps of specially appointed commissioners, whose investigations included poverty and the poor, saloons and their habitues, theatres, concert halls and museums, immoral

dives, the social evil, procresses and abductors, obscene books, pictures and advertisements, etc.; together with observations on the making of criminals, the agencies of reform; how to remedy the evils that exist. Arranged and edited by a prominent reform worker. Cloth, \$1.00; paper 50 cents.

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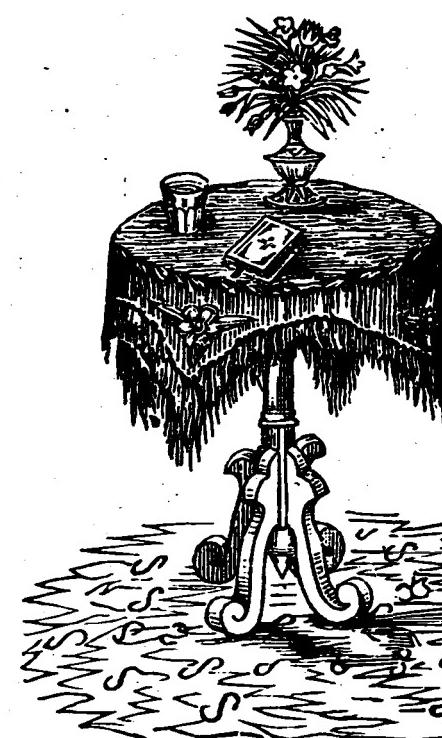
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OUT IN THE WOODS.

Out in the woods where the maples grow,
There's a musical drip that the children know,
A spink, spank, spink,
A silvery tink
As the waters down from the great trees flow.

Sweet are the waters that trinkle down
Through the great trees, far from the busy town,
With their spink, spank, spink,
Till the trough looks pink
As it peers through the sap from its coating brown.

A rough-hewn trough is the trough for me
And its home-made "spile" in the maple tree,
For the spink, spank, spink
Is a silvery tink
That dwells like a song in the memory.

The dead leaves rustling beneath the feet
Once gathered from sun and from rain the sweet,
And the spink, spank, spink
Of the famous drink
In the song when the spring and winter meet.

Out in the woods where the maples grow
There's a musical drip that the children know,
And the spink, spank, spink
Is a silvery tink
That will summon the violets from below.
—COLUMBUS DISPATCH.

THE FIRST GRAY HAIR.

Hath our lady seen a ghost,
That her rosy cheeks doth pale?
Oh, what is it that doth ail
Our dear lady, who doth boast
The proud beauty that's our toast.

Yet, good sooth, what ghost could scare
Our sweet lady? She is brave.
'Tis no ghost from out the grave
Hath transfigured our lady fair—
'Tis a beauty's first gray hair.

Ghosts may come in many a guise,
Trooping toward us, too, as fast
From the future as the past;
When that thread doth meet her eyes,
Her own ghost doth seem to rise.

Her own ghost doth rise up, gray,
As she standeth gazing there
At that one prophetic hair.
While her glass doth seem to say,
"Beauty lasteth but a day."
—BOSTON GLOBE.

She was as sweet as sugar, he often said;
The sweetest maiden in all the town,
And he thought she had slipped and fallen he did,
When he heard them say that sugar was down.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

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American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
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"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace." — H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market." — Vincent Jones, Richmond, Ind.

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ers to THE JOURNAL have nothing to accuse themselves of in their own cases and that they are always doing their utmost. No, it is "the other fellow" who is derelict in duty. If I have not seen the results of your zeal, if I have failed to realize your activity for THE JOURNAL and to note that you always keep your subscriptions paid in advance and frequently send in new subscribers, then is it my fault. But go for that "other fellow"; tell him what he ought to do, and tell it to him with such an overflow of kindness, with such a warmth of interest in Spiritualism that the heat will fire his apathetic spirit and stir him to renewed and persistent effort. Show him as you easily can that too much difference in the expenditure of zeal exists between the rational class and the irrational, marvel-hunting, fraud-promoting body; the latter monopolizing a large share and leaving truth to struggle along with indifferent co-operation. If you are sufficiently magnetic and earnest and he is even half a man you will succeed; you will secure him for a permanent reader of THE JOURNAL and send me the subscription by the next mail. Then, however happy you and I may now be, we shall be happier for your work, and your new recruit will be happy too.

A. B. RICHMOND'S "DEAR FRIENDS" AGAIN EXPOSED.

An infuriated woman in undress and flourishing a big revolver, another woman still more scantily clothed who but a moment before had been personating the materialized spirit of the wife and mother of two visitors, now quivering with fright and rage, and an old dotard flourishing another revolver in defense of these women, made up a tableau never to be forgotten by those who witnessed the latest exposé of the notorious Bangs sisters on Thursday night of last week.

Mr. C. V. Peckham, a well-known and reputable business man of Chicago, lost his wife a few weeks ago. While suffering deep anguish over his loss, he was approached by an acquaintance who assured him that he could again see his beloved wife in materialized form if he would visit one Mrs. Jennie Moore. Longing for some evidence that his dear one still lived, he visited Mrs. Moore. At first he was deceived, but after a few visits he discovered the deception. Still hoping there was a reality in the assertions of his acquaintance he was induced to visit Lizzie Bangs, taking his daughter with him. There his wife again appeared, and his daughter was so overcome she fainted. After further experience he had grave doubts about the bona fide nature of this show, too; and took measures to test it. On the night of the exposé, he repaired to the quarters of Lizzie Bangs, after arranging to have several friends present, also his son. The show proceeded in the usual way until the alleged spirit Mrs. Peckham, appeared. While addressing her son in loving terms, Mr. Peckham, senior, drew near and with a sudden spring embraced the spirit. Scream after scream rent the air, and utterable confusion ensued. Instead of spirit Mrs. Peckham, the voluptuous form and features of May Bangs stood unmasked.

The better to deceive the public, Lizzie, it is reported, has pretended to be still on bad terms with her sister May and that she would not allow her on the premises. Hence the profound astonishment of Mrs. Voorhees and others when May was disclosed personating the spirit. The "conditions" had seemed fraud-proof to these silly dupes. Mrs. Voorhees was a swift witness for A. B. Richmond in his lame effort to sustain his wonderful hanging slate test at Cassadaga, when these same Bangs women were the mediums, but in

this instance she unreservedly pronounces the show a fraud, and left the house in tears. An oldish man commonly known as Judge Polley, a lawyer, an attendant of the Union Park Congregational church and conspicuous in local circles, apparently held Lizzie in high esteem, and was present at the séance. He showed such an intimate acquaintance with the premises and with the medium as to excite unfavorable comment on the part of the exposers. This Judge Polley is of course much opposed to the bill which we caused to be introduced into the legislature. One Frank Powell, of the Illinois Type Foundry, a widower and devoted friend of Lizzie Bangs, was one of the committee which appeared before the House Judiciary Committee at Springfield to oppose the enactment of the law. He bore with him to General Thomas a letter from this same Judge Polley asking the senator to assist the bearer in defeating the bill. The impertinence and audacity of the letter aroused the ire of Senator Thomas, who expressed his mind very freely to the representative of the Bangs gang.

May Bangs has been giving materializing séances of late in Michigan and Indiana, it is said, assisted by Harry DeWolf, a son of Mrs. Sara A. DeWolf—who was also one of the committee appointed to go to Springfield by the indignation meeting of frauds and their friends in this city. May slipped back to Chicago on the day of the evening on which Lizzie was to exhibit, in order to personate Mrs. Peckham. It is alleged that Harry DeWolf was also one of the confederates on the same evening.

Up to date the Bangs sisters have not made any public statement. Remembering the injunction of their particularly "dear friend" the Hon. A. B. Richmond, in

the Cassadaga case, "Do not make any written statement to any one until I send you one to sign," they are quite likely anxiously awaiting that very honorable and able gentleman's "written statement" of this case. Which he is quite as able to give in the first instance:

Is it any wonder our bill meets with the opposition of Frank Powell, "Judge" Polley, Mrs. S. A. DeWolf, the Bangs sisters and the inconsequential squad composed of Peter Funk editors, senile men and silly women? Is it astonishing that these deeply pious people cry aloud that their religious privileges are abridged by the proposed law? Is it surprising that they hold a mass meeting and threaten the editor of THE JOURNAL with personal violence? No indeed, they are all consistent in their indignation, protests and threats. They should now forthwith organize; elect the Hon. A. B. Richmond bishop; ordain the Bangs sisters and the DeWolfs as "ministers of the Gospel," and make deacons out of "Judge" Polley and Frank Powell;—they already have an "organ." Then they will be better able to resist the threatened subversion of the inalienable rights so eloquently portrayed by Representative Ramsey in his speech against our bill.

Mr. Leonard B. Field, a gentleman of wealth and culture, and known quite extensively as a writer on liberal and scientific subjects, passed to spirit life from Rochester, New York, a few days ago.

The address of Miss A. Haste, an abstract of whose lecture was given last week, is 2138 Michigan Boulevard. Miss Haste is highly commended by patients as a healer of superior ability.

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Would rather be without bread
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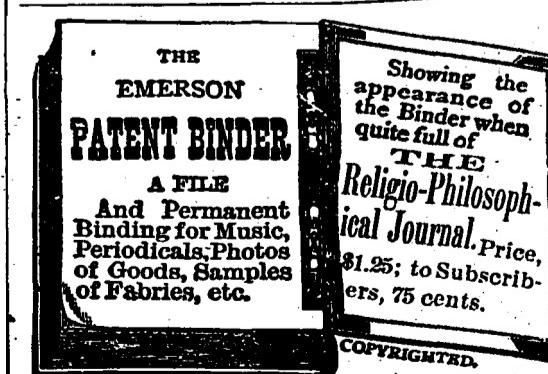
REV. PATER AGIDUS.

Our Pamphlet for sufferers of nervous diseases will be sent free to my address, and poor patients can also obtain this medicine free of charge from us.

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ESTABLISHED 1865.

CHICAGO, JUNE 20, 1891.

NEW SERIES—VOL. 2, NO. 4.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

There are many people who believe that the secrets of the Cumming affair in England considerably outweigh the disclosures. Lightning is playing around monarchy over there.

The last legislative act of the Thirty-Seventh General Assembly of Illinois before adjourning last week was a tribute to women. The House, by a vote of 82 yeas to 44 nays, passed a bill granting the right of suffrage to women in school elections.

Prof. Foster, of Denver, thinks it probable that Methuselah did live to be nearly 1,000 years old, but he asserts that in those days the year was but a few weeks in duration owing to the more rapid movement of the earth. Prof. Foster's salary should be raised.

Miss Nina Van Zandt, who was married by proxy to the condemned anarchist, August Spies, before his execution is, it is announced, soon to marry an Italian, S. S. Malato, who was sent to this city to handle the Italian department of the World's Columbian Exposition. The marriage with Signor Malato will not be by proxy. The lady will be able to say in the language of Burke, "I have no man's proxy; I speak only for myself."

The truth is that cultivated people are tired of theological warfare, says the Boston *Globe*. In the light of a broader science, the best minds can see no further use for acrimonious disputes over metaphysical shadows. They want peace and a broader ground upon which friends and neighbors may stand without discomfort in their social contact. To sum up the need which is growing among advanced people, they want a religion with no room for heresy in it.

Sam Small, the sensational evangelist, is smaller than he was. A year ago he was taken into the Methodist Episcopal church on trial and assigned to work in connection with the Methodist university at Ogden. Last week his character was brought in question before the Methodist conference. Some suggested his dismissal, but upon his own request he was permitted to withdraw from the church. Mr. Small's connection with the university referred to and alleged shortage in his accounts are given as the reasons for the Methodists wishing to get rid of him.

I recur to Mr. Julian Hawthorne and the discussion as to whether Spiritualism is "worth investigating," says Stainton Moses in *Light*. Well, it largely depends upon the investigator. Some people make out of it the food of their souls, a revelation that could have been had by no other means, and some go empty away. That is to be expected. "The wind bloweth where it listeth," and one of the fascinations of this mystery lies in the fact that we never know what is to come out of it. We cannot reproduce its phenomena at our own will. We have to go through a mass of rubbish to find what is useful in the com-

munications made to us. We have to wonder at the audacity of some person who assumes a great name to hide the nonsense that he talks. And yet, how grand are the revelations made to us; how simple and beautiful the teaching given to us; how free from cant and humbug! This last is, perhaps, the crowning characteristic of this much misunderstood subject. It is purged of the cant of ages.

Thousands of people, the lame, the halt and the blind, are again seeking the touch of Father Mollinger, pastor of the Church of the Holy Name at Allegheny, Pa., and many cures are reported, showing, as many claim, the effect of imagination on nervous ailments. Persons who have been living in the vicinity for a long time estimate that he has had at least 50,000 patients since he began his cures. It is claimed that one-tenth of these have gone away either well or in better health than they were previous to their visit, or think so at present. Both the Church of the Most Holy Name of Jesus and Father Mollinger have profited in a worldly way by the latter's achievements. Father Mollinger is said to be worth \$500,000..

To Lady Brooke, the intimate friend of the Prince of Wales, is attributed the revelations of the baccarat scandal. She is one of the beauties of the day, is one of the liveliest of the Prince's set and sat in the game the day after the cheating is said to have occurred. The fact that in his examination in court the Prince was not asked whether he divulged the secret, while all the other parties to the affair were questioned on that point, is taken as a confirmation of the rumor that the secret did actually owe its publicity to his careless tongue. The story is that Lady Brooke revealed it to a friend of hers who happened to have been scorned by Sir William Gordon-Cumming, and who at once saw in this episode the opportunity for her revenge.

THE JOURNAL regrets to learn of the continued and increased illness of Stainton Moses—"M. A. (Oxon)"—who in *Light* of May 30th says: "It is my evil lot once more to be laid aside, this time by illness more serious than I have recently experienced. Relapse after relapse under the attacks of this pest, which has so raised the death rate of London, has ended in my being forced to take to my bed and practically to abandon all attempt to attend to anything, even to a letter. Bronchitis supervening on influenza is not to be trifled with. In lucid intervals I may give some little supervision to my paper, but at present it must be fitful. I hope my friends will not address to me private letters, which I cannot possibly answer." The many friends of the editor of *Light* will sympathize with him in his illness and wish him speedy recovery, that he may continue his able and discriminating work in the advancement of spiritual truth.

Miss Florence Garner's sisters have publicly announced their dissatisfaction with her marriage to Sir William Gordon-Cumming, but the young woman evidently loved Sir William and believed him innocent of the charge of cheating in playing cards at the more or less intoxicated baccarat party, and it is certain that she did not marry the man for a title or

social position. Under the circumstances there is, as the *New York Press* remarks, something very sweet and admirable about the devotion of this young woman to the man she loves. On the very day after he is disgraced in the eyes of the civilized world by losing a lawsuit on which his reputation was staked, and in which the heir to the greatest empire in the world was really his antagonist, she stands up by his side and gives kings and princes and lords and ladies and society to understand that she believes in him, trusts him and loves him still. Sweet and admirable, did we say? There is something sublime about it.

As THE JOURNAL has already announced there will be held this summer, commencing July 1st, a school for the discussion of ethics and other subjects of a kindred nature. Plymouth, Mass., is the place which has been decided upon for this summer school. The department of Economics will be in charge of Professor H. C. Adams, of the University of Michigan, who will give eighteen lectures on the History of Industrial Society in England and America. Along with the main course will be other lectures by eminent writers and thinkers. Professor C. H. Toy, of Harvard University, will have charge of the department of the History of Religions, and Professor Felix Adler will have charge of the department of Ethics, each giving a course of eighteen lectures. Henry D. Lloyd and W. M. Salter, of Chicago, will be among those who will give lectures. All those who wish to attend the school should send their names as soon as possible to Professor H. C. Adams, 1602 Chestnut street, Philadelphia, Pa.

The Court of Appeals of New York, commenting upon the efforts of lawyers to save the lives of murderers who have been given every possible chance to prove their innocence, says: "When all the forms of law have been observed and the defendant has had every opportunity to make his defense, and his conviction has been affirmed by the highest court of the state, the contest in the courts should end. The form of law should not be used to subvert the criminal law of the state. It ought to be a subject of inquiry whether attorneys can become the allies of criminal classes and the foes of organized society without exposing themselves to the disciplinary powers of the Supreme court." It is, says a writer in one of the daily papers of this city, within the knowledge of all intelligent observers that many lawyers are in fact allies of the criminal classes. So much deference is paid to the technicalities or the outward form of the law that its spirit is completely subverted and attorneys are given so much latitude that they are often enabled to defeat the ends of justice. Mere quibblings and innumerable devices for securing delay are permitted in courts where such things should not be tolerated. The result is that criminals are emboldened to commit all sorts of depredations. "Get a good lawyer and you are safe" is their motto, and their experience justifies them in adopting it. The courts themselves are responsible for this condition of affairs. In protecting the rights of criminals they have gone so far in the way of concessions to the defending attorneys that they have imperiled the rights of organized society. The Court of Appeals of New York is to be commended for calling a halt.

AN EIGHTEENTH CENTURY SURVIVAL.

Mr. H. Wettstein, of Marengo, Illinois, sends a long communication to THE JOURNAL, heading it "Mediums, Attention!" and opening thus:

I greatly admire and approve of your attempts to rid the ranks of Spiritualism of fraudulent mediums who have done so much to bring it into disrepute, and there can hardly be a question that your efforts are seconded by all honest Spiritualists. Now, in view of the frauds which all admit have been perpetrated in the name of Spiritualism, my mind has become sorely vexed as to whether any of the so-called manifestations are really genuine, for which expression of doubt I trust you will not blame me too severely. But in order to restore my confidence in the phenomena upon which Spiritualism is based, I propose the following tests, which if successfully executed, will make me a firm adherent of the doctrine you so ably espouse.

He then proposes to pay a medium \$100 in case certain phenomena occur under conditions prescribed by him, or \$150 in case one medium is able to satisfy him in the several particulars specified. He agrees, also, "to conform to all the usual rules observed at séances," etc., and adds, "I shall only reserve the privilege to resist any hypnotizing that may be directed or applied to me." His first test is of slate-writing, which he desires done on his own slates, tied together by him and the writing executed in his presence with the slates in sight. For this he will pay \$100. His other tests relate to form materialization. He says, "I propose that if the medium will permit me to discharge the contents of a revolver at any materialized spirit that may appear during the séances, I shall publicly acknowledge it as a genuine spirit manifestation." The third and last test is that he be allowed to grasp the hand of a materialized spirit with his own bare hands, doing nothing but to merely hold it firmly." "If the apparition vanishes from my sight," continues Mr. W., "as well as out of that of the other sitters in true spirit style I shall regard it as a spirit manifestation and the medium entitled to the sum indicated." After declaring, and as we believe in perfect good faith, his willingness to make sacrifices and put himself to much trouble to satisfy himself of the reality of such phenomena, Mr. Wettstein concludes: "But don't ask me to allow myself to be placed under mesmeric influence, for we can see, hear, feel, taste, smell, do and fancy almost everything we desire while under such a spell. Now is my proposition fair? If not, why not?" Commenting upon his proposal to shoot the spirit, Mr. W. interjects thus: "What difference can it make to the spirit? But to me, and probably to the world at large, it will have the effect of placing Spiritualism upon a much firmer basis than it has now."

The refreshing naivete of our correspondent is further exemplified by a note accompanying his manuscript in which he promises to send the subscription price for one year in case we publish his article. Only that the writer in a way represents as a whole the several attitudes of widely variant schools, in their respective positions toward Spiritualism, is the use of space warranted in considering his proposals and their implications. We are not conducting a mediums' employment bureau; neither is it a matter of consequence to us whether any particular individual be convinced of the truth of spirit manifestation or not. Again, even if Mr. Wettstein should for the time being think he had witnessed independent slate writing or feel sure he had shot a spirit, what assurance or evidence could he, from his position, offer that he was not hypnotized? Would he not himself believe after a few days or weeks that his experience was simply one of the vagaries of hypnosis? He evidently lays great stress on the function of expectant attention, and quite as plainly shows his fear of being surreptitiously hypnotized. Query: In this state is he not an excellent subject for auto-hypnotic effects, and how could he ever be able to assure himself or anybody else of the objectivity of his experiences with a medium for psycho-physical phenomena? The trouble with this excellent gentleman is that there is neither niche nor corner in his mind where other than the materialistic hypothesis can find lodgment. The school of thought which had a mortgage

on his mentality before his birth is obsolete; it is no longer entertained by a single philosophical mind in Europe or America; yet this good man, and here and there another, is doomed to carry the dead thing, at times longing to be rid of it, yet never quite able to make a heroic effort; now anaesthetized by the doctrine of eighteenth century materialism, and again suffering the pangs of doubt and unrealized hope.

Evidence such as Mr. Wettstein demands as to slate writing is abundant. If he cannot believe those who have had long experience and who testify to the matter in terms which cannot be assailed by any reasonable doubt or scientific objection; if he cannot accept the accumulated and cumulative testimony of hundreds as honest and to say the least as competent as himself how can he have such great confidence in the integrity of his own senses?

The trouble with this worthy brother is that it is impossible for him to give even a semblance of reality to the spirit hypothesis. In discrediting at wholesale and sweepingly the senses of other men, men famous in sciences requiring the highest training and keenest exercise of all their senses, Mr. W. discredits his own powers of observation and bars out his own testimony in advance of his experiment.

Independent writing under conditions giving scientific value to the testimony has been obtained and may be again, but that a particular individual will witness it through a specified medium at a time previously fixed cannot with safety be predicted. That Mr. Wettstein will ever witness it, or if he does that his testimony will be accepted even by his neighbors is doubtful; and yet he is an upright man whose word is as good as his bond in all worldly affairs.

Mr. W. advances his desire to go gunning for a spirit as though the idea was new; possibly it is new to him, but it has often been made, and the foolishness of the suggestion is apparent at once to all who have even a superficial knowledge of psychics and the laws which must be observed in dealing with genuine sensitives. Were Mr. W. to shoot at an apparition with no damage other than to the plastering on the wall, it would not necessarily prove that he saw a materialized spirit form, or that it was other than the common trick so often seen in legerdemain exhibitions. Mr. Wettstein would do well to study the evidence of Prof. William Crookes as given in the record of his experiments with the phenomena of materialization and other physical phenomena through the mediumship of D. D. Home and Florence Cook; he will then see there are much better ways to investigate than to put up money on the result or to shoot at apparitions.

Mr. W. is more facetious than ingenuous when he speaks of desiring these tests in order to "restore my confidence in the phenomena upon which Spiritualism is based." THE JOURNAL has even less hope of the old-fashioned materialist and the hypercritical than it has of the over-credulous dupe of spiritualistic mountebanks—less hope, but more pity.

If the records of experiments and the affirmative testimony of thousands upon thousands of people in all parts of the world and in all ages do not afford a firm basis for Spiritualism to stand on, we must be pardoned for doubting that the success of a medium with citizen Wettstein in the little town of Marengo in northern Illinois would give additional solidity to the aforesaid foundation. Therefore we must be pardoned for declining to act as intermediary or to attach any great importance to the proposition.

OBsolete-WARP.

Though the dawn of the twentieth century is almost visible yet do weavers of modern mental fabrics find themselves constantly asked to use the woof of the day upon the warp of long gone periods. Indeed, the main defect in current products of many intellectual mills is because the owners are unwittingly using warp centuries old as a foundation for the latest woof stock. In fact, many of the most productive mills insist that all warp shall be from one hundred to nineteen hundred years old. The consequence is a market stocked with intellectual, moral and spiritual shoddy. The consumer, busy at pot-boiling and with no time

or mind for starting a mill of his own—perforce selects from the confusing and conflicting offerings that which will best fit his mental stature and habit; or, maybe he is a sort of moral moonshiner opposed to paying tribute, or so expanded with abnormal individualism as to believe everything of little value as material and a misfit when given form unless he has supplied the warp and pattern and laid down rules for cutting and fitting—that his warp is rotten, his pattern uncouth and his rules the mere presumptions of ignorance he may never know.

Discoveries, inventions and improvements in the physical realm have repeatedly wrought temporary disaster, confusion and uncontrollable discontent. During the interregnum between the dethronement of the old order of things and adjustment of the new, minds lacking the perspective quality are always seriously perturbed. To them everything seems "going to the demotion bow-wows" at break-neck speed; and yet how soon does the world adapt itself to the new régime, and all runs smoothly;—only to be again thrown out of gear while some fresh and improving change is being perfected and welded on. All this is as true of the intellectual as of the business world.

Every school of thought making any dent upon the intelligent public mind is rent with dissensions, and the unrest grows more marked wherever brain vibrates at a rate high enough to register. This is well, this is as it should be. The more intolerable grows the situation, the sooner will the climax come and pass; for come it must however strenuously the expounders and followers of the old may oppose and retard the supreme hour. Already in the religious world the cry is heard, and from unlooked-for directions, "Give us a religion in which the intellect shall not be hampered and where there can be no heresy; an organization wherein all who are striving to do right and to help humanity can lovingly coöperate, however widely differing in theological views. We demand a 'modern church,' a 'church of the spirit' wherein each shall be free to cultivate grace by his own process; where the only rivalry will be a generous strife in altruistic work; where doctrinal disputations are unknown, and the fraternal bonds are indissolubly cemented with love—love intelligently understood and honestly and faithfully utilized."

DOROTHEA DIX, PHILANTHROPIST.*

It seems scarcely credible that the amount of philanthropic work accomplished by Dorothea Dix during her life could have been done by any one individual, and least of all by one frail woman, who was much of the time a semi-invalid. Even those to whom in their earlier years her name was a household word representative of reform in charitable and sanitary directions, will find themselves surprised if they read the record of her noble life recently written by Francis Tiffany, at the far-reaching, many-sided extent of her benevolent beneficent work. In no human individuality could be emphasized more strongly the power of mind over matter than in that of Dorothea Dix. In spite of ill health, limited means, and a naturally shy, reticent nature she traversed continents, aroused legislatures, raised immense sums of money by personal appeal, dared peril and insult in her investigations of insane asylums and prisons, awoke sympathy everywhere, where once only indifference and cruelty reigned, and began a work of reform the results, of which are to-day seen in every civilized land, and which is sure to go on as time goes on.

The readers of to-day; accustomed now to steadfast interest in the large, orderly organizations devoted to the scientific study of charitable and sanitary questions, which meet every year to discuss the best methods of such work, can hardly keep in mind how short a time it is since public attention was first drawn to these matters. The great progress in these philanthropic reforms made in the last half century is strongly brought out in Mr. Tiffany's carefully written biography of Miss Dix, to whom so much of that progress is due.

Born in 1802, it was not until 1841, and after having accomplished what in most women would have

*Life of Dorothea Lynde Dix. By Francis Tiffany, Boston: Houghton, Mifflin & Co., 1891. pp. 392. Price \$1.50.

been considered a good life's work as a self-sacrificing daughter, sister and teacher, that Dorothea Dix, Unitarian in religion, the personal friend of W. E. Channing, but sternly puritanic in character, the hereditary outcome of her New England ancestry, became interested in what was destined to be her real life work, that which has made her name forever memorable. And it was only a chance word overheard as she came from church one Sunday, of the horrors suffered by prisoners and lunatics in a Massachusetts institution which awoke that interest and determined her to personally investigate the truth in regard to the matter. From so small beginnings do great things come! She herself felt always as one "called" by superior powers to do the work she accomplished. In a letter to her physician in which she began to state her ailments, but which is mainly devoted to her interest in a new scheme for philanthropic work, she says: "Let me give you an instance of what, in my case, I call leads of providence. So I wait a little now till returning strength comes to assist the weakened instrument of the divine will. This I say most reverently and with full understanding of what I have in view." And her biographer adds, "In her own entirely rational way she was thirty-five years ago as thorough a believer in the 'mind-cure' as are to-day thousands. That is her faith in the renovating power over bodily infirmity of a great purpose or a generous affection was invincible. To her there is no chance in the world. No one need seek after his way of life. It is revealed to him, if he have eyes to see and ears to hear, in the everyday events of life."

It was not only in the subjects of reform in prison life and treatment of the insane that this woman worked wonders. Life-saving stations were instituted in dangerous localities, corps of nurses were gathered together and their services offered to the government during the war, and afterwards monuments were erected to the nation's saviours, all through the efforts of this one woman. As a token of the national appreciation of her services an order was issued from the U. S. War Department, dated December 3, 1866, and signed by Secretary Stanton, as follows:

"In token and acknowledgment of the inestimable services rendered by Miss Dorothea L. Dix for the care, succor, and relief of the sick and wounded soldiers of the United States on the battlefield, in camps and hospitals during the recent war, and of her benevolent and diligent labors and devoted efforts to whatever might contribute to their comfort and welfare, it is ordered that a stand of arms of the United States National colors be presented to Miss Dix." She was delighted with this gift, and on her death in 1887 bequeathed these beautiful flags to Harvard College, where they now hang in Memorial Hall.

With admirable delicacy Mr. Tiffany refrains from giving us more than passing glimpses of the purely personal and private phases of Miss Dix's character, but enough is given to show that under a somewhat brusque and imperious exterior—the result mainly of her intensity of repressed feeling—there was in her soul deep wells of love and tenderness, known only to the few to whom she was drawn in closest friendship. But this is also seen, by those who read between the lines, in the language of the many appeals which she drew up wherewith to address the various legislatures and arouse legislative action on behalf of the insane. Many of these are models of impassioned eloquence which only a tender heart united to intellectual vigor could inspire, and they did their intended work well.

One striking characteristic of Miss Dix, which is surprising in view of the vastness and extent of the work done by her, was her attention to the smallest details of whatever she undertook. When, through her untiring efforts and appeals, a life-saving station was placed at Sable Island, she personally inspected all sorts of life-saving apparatus and interviewed those who had made this service a study. When at the close of the war she had collected money for the soldiers' monument at Fortress Monroe, she spent weeks in visiting the quarries on the coast of Maine in order to test the enduring qualities of the stone to be used in its building. In her visits to the asylums she had caused to be built, she was a terror to the

attendants in her exactions as to the smallest details of their duties. And the editor of the *Christian Register*, on a recent visit to the Alabama Institution for the Insane, asked the presiding physician, "How is it that, when Alabama is so far behind in prison matters and many other respects, you have here one of the finest insane institutions in the country, a model in itself?"

"The explanation is," he said, "that Dorothea Dix came down here about thirty years ago and succeeded in persuading the legislature to establish this institution." To which the editor adds: "But she did something else. With her fine instinct for personality, she went to South Carolina and picked out the man who should conduct it. Dr. Bryce was then working as an assistant in a Charleston institution."

Above most biographies the life of Dorothea Dix is inspiring and uplifting in its lessons, and the face of the philanthropist looking out from the frontispiece page is a remarkably characteristic one, that of a thinker, a worker and a lover combined. Well, was she named "Dorothea"—the "Gift of God!"

The following incident, taken from the "Mémoirs of General Sherman," will be of interest to the readers of THE JOURNAL: In the midst of this panic came the news that the steamer Central America, formerly the George Law, with 600 passengers and about \$1,600,000 of treasure, coming from Aspinwall, had foundered at sea, off the coast of Georgia, and that about sixty of the passengers had been providentially picked up by a Swedish bark and brought into Savannah. The absolute loss of this treasure went to swell the confusion and panic of the day. A few days after I was standing in the vestibule of the Metropoliton hotel and heard the captain of the Swedish bark tell his singular story of the rescue of these passengers. He was a short, sailor-like-looking man, with a strong German or Swedish accent. He said he was sailing from some port in Honduras for Sweden, running down the Gulf Stream off Savannah. The weather had been heavy for some days, and, about nightfall, as he paced his deck, he observed a man-of-war hawk circle about his vessel, gradually lowering until the bird was, as it were, aiming at him. He jerked out a belaying-pin, struck at the bird, missed it, when the hawk rose high in the air and a second time began to descend, contract his circle and make at him again. The second time he hit the bird and struck it to the deck. This strange fact made him uneasy, he thought it betokened danger. He went to the binnacle, saw the course he was steering, and without any particular reason he ordered the steersman to alter the course one point to the east. After this it became quite dark and he continued to promenade the deck and had settled into a drowsy state, when as in a dream he thought he heard voices all around the ship. Waking up, he ran to the side of the ship, saw something struggling in the water, and heard clearly cries for help. Instantly heaving his ship to, and lowering all his boats, he managed to pick up sixty or more persons who were floating about on skylights, doors, spars, and whatever fragments remained of the Central America. Had he not changed the course of his vessel by reason of the mysterious conduct of that man-of-war hawk, not a soul would probably have survived the night.

A Paris surgeon removed some of the small bones from the skull of an eight-year-old girl, whose brain had ceased to develop at an early age owing to the premature coalescence of the bones in infancy. Twenty-four hours after the operation relieving the pressure upon the child's brain, she began to grow in sensibility and intelligence and in eight days the scalp wound was healed. An operation exactly parallel to this was performed a few months ago in Cincinnati upon a much younger child, but with results completely successful, it is understood. The point is that the American surgeons are not much behind their brethren in Europe, and this is shown again in a case cited by the *Evening Post* which, called for an operation of an opposite nature. A New York housemaid was so stupid as to be discharged from her place, and

naturally enough she went to visit her sister who worked in a New York hospital. Her severe headaches attracted the attention of the house physicians, one of whom in examining her head found that the bones of her skull had never knitted together. The New York surgeons went to work and succeeded in closing the aperture with such excellent results, says the *Post*, that the girl "assumed her proper brightness and returned to her former service, where she became one of the most accomplished housemaids." Perhaps there is a much larger number of persons than has been suspected in need of a similar operation. There are a great many stupid people in the world, that is certain, and if surgical skill can brighten their minds, the sooner it is applied to their cases the better it will be for them and all with whom they come in contact.

A correspondent of THE RELIGIO-PHILOSOPHICAL JOURNAL thinks, says the Chicago *Tribune*, he has solved the problem of the light and heat emitted from the sun. He supposes the surface of that luminary to be covered with water, which is being constantly decomposed by electricity, causing terrific explosions, and every now and then making openings through the water envelope permitting the dark body of the sun to be seen through the chasm. It is a nice theory, but "won't hold water." It has been pretty conclusively demonstrated that the material at the surface of the sun is heated above the limit at which chemical combination is possible. Hence there can be no water to be decomposed by electricity. Undoubtedly hydrogen is there, and Draper believes oxygen to be present in the sun's envelope. A less openly absurd theory would be that these gases are expelled so far away from the solar body that they have opportunity to cool down to the point at which combination is possible, and that the force observed results from their union to form the vapor of water. But as this must fall back into the sun, to be then decomposed by the greater heat, the latter process would take up exactly as much force as was evolved in the combination, and it is difficult to figure out any net gain from the double process. Hence the conundrum is not satisfactorily answered.

Sidney H. Morse in the *New England Magazine* thus refers to John Brown's creed: Brown placed emphasis on "doing." He despised "mere talk." He would do for others what he would have others do for him. The character of his "doing" in Virginia, considered from a military point of view, struck the country generally as it did the young Virginian, who asked in amazement, "What on earth did you think you could do here with nineteen men?" The "folly of the thing" was the phrase everywhere tossed about. It is by no means certain that there was so much folly in it as was generally supposed. It is claimed that a strong defense can be made of Brown's original plan. He said that he betrayed himself by a too tender regard for the feelings of the inhabitants. But, to wander in uncertain speculations of this sort, is to lose sight of the whole significance of the deed as it stands confessed in history. What is of consequence is to follow along the train of events his action marshalled into victorious motion, swelling the party opposed to slavery by millions of hearts, fixing, as the succeeding months illustrated his deed, the signature of the North to the proclamation of the emancipation of which Lincoln was but the scribe. "A new saint," said Emerson, "than whom none purer or more brave was ever led by love of man into conflict or death,—a new saint waiting yet his martyrdom, and who, if he shall suffer, will make the gallows glorious like the cross."

John L. Sullivan, in a drunken condition, so the papers state, staggered to the footlights of a San Francisco theatre, where he was "playing" in "Honest Hearts and Willing Hands," and announced to the audience that negroes are no good. "If Providence wanted the niggers to be as good as a white man why didn't he make 'em white?" argued Prof. Sullivan. It is suggested that it may have been because Providence was too disgusted with some specimens of white men.



EVOLUTION.

BY S. T. SUDDICK.

If you were a marine diver and were to be let down into the bottom of the sea, especially into a tropical sea, and were to look out through the glass windows of your head-gear you would for the first fifty or one hundred feet see yourself surrounded by the beautiful finny tribes that inhabit the upper waters of the ocean in that favored locality, their scales adorned by all the beautiful tints of the rainbow. Whole myriads of them would surround you, and gaze at you in apparent wonder and astonishment. Every movement of their shining bodies, of their fan-like fins and tails would show perfect grace, and although they differed in size and shape, color of scales and manner of movement, yet every one would be a perfect beauty of its kind. None of all the throng would seem to want to hurt you in the least, but only to inspect you, and no doubt if you could read their thoughts you would hear them say, "Well, what a monstrous funny fellow he is anyhow!"

Now jerk your little cord, a signal to be lowered, and down you go one or two hundred feet further, to your next stopping place. Ah! it is getting quite dark down here, and you take up the little glass bulb that is hanging at your side by a metal chain, and turn on your electric light. This attracts the inhabitants of this second—from the top—story of this great tenement "flat" as I shall call it, and here they come, a motley throng. They don't dress quite so nicely as those above them in life, and are not so comely, and some of them are very dark, and some of them bump their homely heads against the glass, as much as to say, "Go away; we don't want you here. We'd bite your nose off if we could."

Well, you have not so good an impression of this story of the great flat as you had of the stories above, and you begin to wonder if those from the first story can not come down, or these pass up. Perhaps not, or maybe they don't want to, like their human neighbors. Again you signal and down, down you go, three hundred feet more. Oh, how dark it is getting. Turn on more light. There, now, take up your knife, for you might have to fight some monster of the deep. Yes, there he comes now, and sure enough his long "feelers" reach for you, and begin to wind around your armored bulk. But a few slashes from your knife make him let go, and he backs off a few yards and eyes you askance, while he feels carefully over his wounded tentacles; then all of a sudden he shoots off into the distance and darkness. Now, look out. This is his master that is coming, and mortal enemy, the gigantic—but I shall not run the risk of dislocating your jaws by placing on this page his long, almost as long as himself—Latin name. Now, let your knife hang on its cord, and take up your long, steel-pointed sharp probe and turn on your electric current, for this fellow has armor on as well as yourself, and your only chance is to probe him "between the joints of his harness" and give him such an electric shock that he will remember it a lifetime.

But he seems to give you the go-by and passes on in pursuit of his enemy, who has left a bloody track behind him. Now comes the small fry, a scaly lot; no good. Jerk, jerk, and lower and lower you go, until your protected feet rest on the slimy bottom of the mighty deep. Then what monsters meet your eyes, huge, slick, black, lazy fellows; ugly, eyeless, sticky, loathsome and terrible; or warty, horned, misshapen things that crawl away as you approach, as if to hide their ugly heads out of sight in the mud, and feeling disgusted and sick you give the signal to "haul away." So up you go, and when you stand again on the good deck of your little craft, with your harness off, oh, how good you feel. How glad you

are that you don't have to live away down at the bottom of the deep, blue sea, among those monsters.

Now, dear friends, there is a deep blue sea, not of water but of ether, all around and above us, and we—now don't be shocked—represent those uncanny monsters at the bottom—some of us. And, like them, we are eyeless, and can not see the beautiful superstructure of which this, what we call earth, is only the rock-ribbed foundation. Our three miles of atmosphere around and above us, and the atmosphere above that again, other three miles, or three hundred or three thousand miles of still more subtle ether, is the home, no doubt, of myriads of beings, getting brighter and still brighter as life advances onward and upward, until we reach the top surface where dwell those bright, beautiful beings who live and move in those radiant spheres as do the beautiful fishes in the clear, bright waters of the upper ocean.

Now we will suppose that one of these "bright dwellers of the upper air," like our marine diver, starts downward on a tour of inspection or exploration to this lower world of ours, all fitted up in his suit of armor of God-like love and mercy, and after leaving his bright companions above, who stand awaiting his orders to "lower rope," or "haul away," down, down he goes through sphere after sphere, and, as in the case of the other diver, the light from the upper sphere begins to shine less and less and he encounters spirits in an ever lessening grade of progression as he goes down, until the spheres of the "elementaries" are reached. Then he fights his way down and still down until his bright and sandalled feet rest upon the very foundation stones upon and around which this vast and incomprehensible superstructure, peopled with its countless myriads of inhabitants, is built. And oh, what monsters everywhere meet his angelic gaze. Monsters of sin and iniquity, of pride and avarice, of hatred and spite, of jealousy and evil! But how stifling the atmosphere. How gloomy and detestable the place. Is it any wonder that angel's visits are short and far between? Is it any wonder they pull the cord to "haul away?" Is it any wonder that they go, leaving a message half finished? But, thank goodness, it will not be so long. On the deck above is planted the dynamo, and the air pump, and the armor is being fitted onto many a bright spirit well supplied with the fresh air and the electric light of Spiritualism, to purify our lower atmosphere of ignorance and superstition, so that we of this under world can breath easier, and the light of its glorious philosophy will soon brighten up its darkest corners, and our eyes shall be opened, and we shall "see things unspeakable" and then shall our angel "divers" stay longer and teach us more.

But don't think, dear friends, that in that good time coming all we shall have to do is to take hold of the "horns of the altar," or rather the angel diver's feet, and be lifted up and swung on board the heavenly craft all at once. No indeed, we shall have to do as the fishes did. "How was that," I hear you say. Well, let us get Charles Darwin to go with us. Now, Mr. Darwin, lead on and we will follow you on the backward track of evolution. Oh, those bright and beautiful fishes, with their silver and golden scales, whence came they? We shall see. And Darwin starts down the mighty ladder which seems to have neither top nor bottom, and down we go. They first lose their bright scales as we descend; then their comely shapes; then glory after glory departs, and ugliness succeeds. Down, down we go until we trace them back to what? The monad. And we turn sorrowfully and retrace our steps. Up, up we go, and the great ladder is crowded, all going up, up. Then we begin to see the god-like plan of evolution, and joy springs up once more in our hearts, and as we ascend all are ascending. However slow and toilsome the road, everything seems gaining ground, and now we are at the surface once more where our own species dwell, but still the ladder goes up and up until it is lost in the blue above, and Darwin stands pointing with one hand aloft, and with the other into the yawning abyss below, and in letters of living light we see the glorious plan. "From the monad up to man; from man up to the angels; from the angels up to God."

THE GIFT OF PROPHECY.

BY JULIA SADLER HOLMES.

Can the future event be foreseen? The nineteenth century is asking this question and all the centuries that have "gone before" arise to answer "yes." Samuel and the prophets still "come up" at the word of the enchanter, to know wherefore they are disquieted, and the spirit of Endor's witch lives to-day in the modern medium of populous cities, and in the outlawed fortune teller of gypsy tents. The careful student of universal history finds the spirit of prophecy haunting every page, and if each individual who has given attention to psychical subjects would publish the results of personal experience, we would have a volume of evidence in favor of prophetic foresight too large for the limits of any library, an unending serial of eternal truth. In view of the attitude science has recently taken toward occult research, and the growing interest of the cultivated masses, it becomes the duty of persons who have anything to say on these mystic matters, to say it, verifying their statements with necessary names and dates, and I for one, have determined to waive my prejudices against "newspaper personalities" and say my little say, carefully and conscientiously without further preface or apology.

In July, 1874, I had a "sitting" with the late Mrs. Hamilton, a medium of unblemished reputation, then living in Brown St., Rochester, New York. She described a box of jewelry kept in the tray of my trunk, said those bracelets were dear to me from association with the dead, and they would be stolen by a chambermaid in a Washington hotel. This maid was tall with dark eyes and hair, wore the traditional maid's cap and apron over a striped gingham dress. I had never been in Washington, had no intention of going, but the seeress insisted that I would surely take such a trip, stop at this large hotel, lose the jewelry and have an offer to go around the world. She thought I would accept this offer as she also saw me traveling extensively in India, Australia, Paris and California. Owing to the subsequent election in 1877, of a relative, Wm. A. Wheeler, to the vice-presidency, I did go to Washington, to the Riggs House, and the first person who entered my room was the tall, black-eyed chambermaid of the seer's vision. Determined to outwit her I put on the bracelet, went down street and bought a new strong trunk, which was duly delivered the next morning. While repacking, the guard chains of the bracelets kept catching in my dresses, so I took them off and laid them on the bureau within five feet of my bed. Just then the chambermaid again appeared, passed between the bed and bureau to the washstand, left some towels and went out. I finished packing, dressed for dinner, started to put on my bracelets, and lo, they were gone. While deliberating whether I ought to accuse the girl on clairvoyant evidence, Mrs. Beecher-Hooker came in, to whom I told my story of the Rochester medium and her various predictions. Let me say, *en passant*, Mrs. Hooker's address is Hartford, Conn., and she will gladly testify to the truth of these statements. The housekeeper happening to pass during our talk, we confided in her, but all to no purpose, as she found upon inquiry the girl had left the hotel suddenly, without her wages. She had only been employed two days and no one knew her address. Of course the bracelets never materialized, but I gained faith in psychic vision and a compensating experience more valuable than gold, more efficacious than all the amulets of augury.

As this was only one among many predictions given by Mrs. Hamilton, which had been literally fulfilled, we began to look for the coming man who was to make the next offer with unusual interest. We believed in him, we expected him, and yet, when James O. Woodruff actually appeared at one of our receptions and the next week offered me the position of special correspondent for his scientific expedition around the world, we were perfectly amazed. A myth of my imagination had suddenly taken form, materialized before my wondering eyes, and made me the most surprising proposition. Taking a day or

two to catch my breath and make up my mind, I settled down finally on the "to bes" and signed the contract. The phantom ship in the dreamy offing became a solid iron-clad reality in the shape of the Gen. Werder, a steamer purchased from the Lloyd line and retained in New York harbor for repairs, while India and the tropics loomed in the eastern horizon as real as my faith and hope in the ultimate success of the Woodruff expedition. At this epoch of experience I was directed by a casual acquaintance to another medium, Mrs. S. A. Linsley of Lexington Avenue, New York. She also saw me traveling all over the world, described the steamship and the new berths then being built, saw two ladies very ill, saw them die, one of fever and one of bowel trouble, and said they would be thrown overboard from this ship in mid ocean. "So you think the expedition will be a success and will surely sail?" "Why yes; but you will not start as soon as you anticipate, you will be delayed a year, in the meantime you will go south and west and you will pack up and go suddenly in response to a telegram." We were delayed. I did go south and west quite unexpectedly after getting such a telegram. The two ladies died and were thrown overboard in mid ocean precisely as foreseen, but the expedition never started. It was finally abandoned owing to the sudden death of Mr. Woodruff, who had been the life and soul of the whole enterprise from the beginning. The ladies were passengers from Bremen who died on the initial trip of the Gen. Werder after being taken back by the German Lloyd line. The seer seemed to follow the ship in a sort of mental travelling, to note the incidents occurring and reasoned that these passengers were members of the expedition. She also followed me to Europe, saw me standing in a quaint foreign street in front of a post-office opening a letter and reading the news of a sudden death. She felt the shock and surprise of this news, but did not see that the "some man who went quickly to the happy hunting grounds" was Mr. Woodruff and that my journey ended in an immediate return to New York. It happened that I did go on in advance, expecting to join the expedition in London, that I did stand in a street in Southampton and read a letter announcing this sudden death of Mr. Woodruff three days after I sailed, but I did not go on around the world. India and the tropics still loom in my fanciful horizon, a mirage of the prophetic vision. When I do go THE JOURNAL shall have a letter from India.

PRACTICAL CHRISTIANTY.

By W. WHITWORTH.

It was a notable scene, not long ago, on a bright Sabbath day in Cleveland, Ohio. Crape hung on the door of a pretty white cottage, the home of a workman. He now lay dead in the front room, leaving a young wife and four little children to grieve and to suffer for his untimely loss. He had been cut down in the very pride of his early manhood, with only a few days' warning of the crushing blow that was to fall. The house was crowded with mourning friends, and outside was a large number of fellow workmen, who marched two and two to the church where the last sad rites were to be solemnized. On the raised platform were the men appointed to render the services. Immediately in front was the coffin, with the widow and her four little children, and the sister of the dead man, on the first seat beyond. More than usual interest was felt, because the deceased had been a very active member of the church, as well as superintendent of the Sunday school.

At the close of some sweet singing and a long impressive prayer by the first speaker, the regular minister gave the great central oration of the services. It seemed like a labored effort. As he warmed to his subject he walked to and fro as one in deepest anguish, waving his arms in the wildest excitement, and poured out a stream of words like the rush of a mighty torrent; each few moments making such allusions to the dead brother as caused sister and wife to shriek in the pent up agony of their grief. When the good man at length sat down he was literally

bathed in perspiration and a flood of tears. He had talked for over an hour and the entire church full of people were worked into an hypnotic fever of sympathetic agitation. Weak from the trying anguish they had suffered, wife and sister were supported to the carriage, that was to convey them to the cemetery.

As I sat and listened to this discourse I could not help thinking that if this stream of eloquence could give practical relief to the impoverished condition of widow and orphans, what a blessed outcome of the teaching of Jesus of Nazareth it would be! But it was all words, empty of helpful results.

Widow and children returned to their bereaved home, and after the crushing excitement, how terrible was its desolation! He had been a good husband and father, and strove hard to secure a home for his rising family. But he had been suddenly snatched away while yet a payment was due on the place. No means were left beyond what would defray the funeral expenses and liquidate a few small debts.

While steeped in the misery of looking on the dark future, the widow was summoned to admit the employer of her husband, Mr. Theodore Kundtz, one of the foremost manufacturers of the city, who had risen from poverty to affluence, and knew how to sympathize with those on the low rounds of Fortune's ladder. Accompanied by his good wife, a few words of kindly consolation were offered, when he asked what the widow purposed to do. Upon her replying that she must sell the place and live in cheap rooms, he offered strenuous objections, saying the property would greatly increase in value. But she tearfully said: "How can I keep it, with these four little children? I have no money at all to meet the last payment." Then this big-hearted man rejoined: "Stay in your home, and I will send you five dollars a week till your children are old enough to help you." And from that day the amount has been regularly sent to her, albeit her husband had no more claim upon his employer's generosity than had any one of his four hundred fellow workmen.

Here is practical Christianity from a man laying no claim to church fellowship, but whose quiet, simple doing is worth more than all the lip sympathy in the world.

CLEVELAND, OHIO.

MATTER SPIRIT SUBSTANCE.

By J. T. DODGE.

II. (CONCLUDED.)

Spirit has been defined by Locke as "a substance in which thinking, knowing, doubting, and a power of moving do subsist," but in these latter days when materialism has so many adherents, the word spirit has come to be in some minds a synonym of unsubstantiality as well as of immateriality. We should, however, disabuse our minds of such ideas and accept the plain inferences which flow from uncontested facts.

Having reached the conception of substance which is not matter, let us look a moment at the possible qualities of this substance. First, although the substance supposed is not subject to the laws of gravitation which pertains to matter, it is not irrational to suppose that it may be subject to an attraction and repulsion of its own, and bearing the same relation to material objects that the substratum of magnetic force bears to non-magnetic bodies. Let this point be carefully studied.

Were the human spirit such an imponderable substance as is above supposed, it would be a rational hypothesis to suppose that it might assume a definite form under the laws of its own attraction, that it might have a certain impenetrability in respect to similar substance, and yet not be impenetrable in respect to material bodies. Thus, many solids, many fluids and gases are penetrable by the assumed luminiferous ether. As the rays of light produce certain physical effects upon matter we may also suppose that spirit substance may exert certain effects upon it. Material substances, in the economy of nature, are often capable of serving more than a single purpose.

For instance, the atmosphere serves several widely different and very important purposes. It supports life. It supports combustion. It aids to destroy and to build up bodies. It is a vehicle of heat and cold. It transports moisture in vast quantities, over great distances and to lofty altitudes. It transmits sound. Not alone the peal of thunder and the boom of cannon produce its vibrations, but the gentlest whisper is conveyed with such nicety that the subtlest shades of thought are borne by its tremors.

Water too serves a great variety of uses. It is a dangerous enemy but a most useful friend. All the processes of animal and vegetable life are dependent upon it. Growth and decay, nutrition and excretion all depend upon its presence. As the atmosphere dissolves and transports many fluids and gasses, so water dissolves more solid matters and transports them both for destructive and constructive purposes.

In view of these evidences of nature's economy, it does not appear unreasonable to suppose that this luminiferous ether may serve still other purposes besides the transmission of light. If the waves of the air may transmit the symbols of thought, why may not thought itself be transmitted by a more refined and subtle medium?

If the mind can familiarize itself with the conception of a substance which, while it has some of the properties of matter, is destitute of its most distinctive characteristics, it may have some idea of what is called spirit. Extension being a property of pure space, may well be a property both of matter and spirit.

So the law of attraction may operate upon spirit substance in a manner analogous to that of gravity upon material substance or that of magnetism upon a certain limited class of material substances. In other words, as certain kinds of matter are not susceptible to the influence of magnetic force, so we may suppose that certain kinds of matter are not susceptible to the influence of spirit force and that spirit substance is not susceptible to the influence of material forces. Hence we may conceive of two spheres of being, co-existing in time and space and yet of such diverse nature that the presence of the one does not even imply the absence of the other. Spirit may interpenetrate and co-exist with matter.

The ideas above advanced are simply an extension of the analogies of nature which have the widest acceptance among scientific men.

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

XXII.

RAISON D'ETRE OF A SPIRITUAL HYPOTHESIS.

Although we find in the involuntary writing so much impossible nonsense viewed from a spiritual standpoint; the graver forms are to be judged of by their own characteristics. The following statements are not arguments to support any hypothesis, but inherent parts of the subject, equally open to careful observation and equally facts. In the most perfect darkness the clearest vision is enjoyed by the intelligence which addresses you, and the secret questions that may have been prepared are read and answered on the same paper. The most violent and apparently reckless demonstrations are made without injury to the assistants. Instruments, tables, and chairs are swept with fearful rapidity about the face and head, lightly touching the hair, but inflicting no blow. Our own opinion as to some private matter is often contested, and ideas or words not in accordance with those we think correct, substituted. The atheist or materialist with all his dominant will, fails to wring any support from these phenomena, whilst the Christian whose strong faith is to him as actual knowledge, finds himself shocked by a half assent or flat denial of some cherished dogma. The leading ideas promulgated by these phenomena respecting a future existence are so generally uniform, and so persistently contradict many of the established grooves of human thought, that they are not to be accounted for as the automatic offspring of our own mind. The subject of death, especially, is treated by these intelligences in a

remarkably different manner from that in which we have been taught to look upon it.

Again and again we find ourselves in the presence of an intelligence, both of gravity and earnestness, belonging by its form of thought and expression to a past generation. We learn to rely upon it, through our experience of its consistency, and in such a case, no inaccuracy of our own is adopted and no *suggestion falsi* prevails. The mental and moral traits of the different communications, through the same psychic, are as various as those we find among an equal number of people in life, always claiming to be spiritual, and announcing themselves at points exterior to and at a distance from any person. The communications carry a different individuality and fit in consistently with those going on at another place, frequently rising above the knowledge and capacity of both medium and inquirer, and as frequently falling below, yet as a rule, inferior to good examples of human thought and culture. In general, mortal literature keeps in advance of spiritual effort, as we now have it, and probably will continue to do so, until the brain of a Huxley, or the pen of a Tyndall shall be dominated by these forces.

Certain conditions are proposed by the intelligence, to be followed by results altogether unexpected and unknown to us. We secretly arrange these conditions with entire strangers, and the promised results occur; the intelligence establishes pass words, as it were, invariably to be recognized, and always associates itself with them. Each assumed spirit has its own peculiar tone of rapping, unknown as a quality of earth-life, yet becoming familiar as a voice, and by a certain cadence expresses emotions, not cerebrally projected by ourselves, but belonging to the character of the communication. Occasionally also a striking similarity is to be observed between the energy of the phenomena and the character of the deceased person announced to be present.

Frequently pains disappear suddenly when the result has been promised, or are felt when a statement to that effect has been made. The sense of feeling is suspended in the normal state, or limbs are temporarily paralyzed when the phenomena assert that they will be. A marked hesitation often exists, analogous to that of advanced age, in obtaining names and dates, as well known to the questioner as the other matters correctly answered. The intelligence which directs the pencil in psychography, declares itself to be a spirit, and the experience of life that mind always writes with the member belonging to it, and does not call itself a spirit, gives weight to the assertion.

There was unsuggested thought. Whilst the intelligences differed as to mere matters of opinion, they all claimed the same nature, and substantially held the same views as to their general present condition, which if they actually were spirits, would be known to them in common. It was impossible to admit the wild statement that the brain of a woman, often of a mere child, was at one time several feet away from her person forging your grandfather's name, or at another time a deceased stranger's, and personating with accuracy a succession of characters wholly unknown to her. So immensely difficult was it to conceive of this, even under the severest access of "unconscious cerebration," that the alternative of an exterior mind became a reasonable matter of inquiry.

A summary of the more obvious facts which favor a spiritual hypothesis, is far from being sufficient for a correct judgment. On a close acquaintance with the subject, we find that much of this belief is largely due to the veriest trifles of a personal nature not to be understood by another and incapable of being put into words. No oral relation or published statement could convey the force of the numerous small but important features illustrating the belief at every step. A thousand turns of thought, modes of speech and little tricks of habit are continually appealing to a sense of identity and enforcing belief on the rational as well as the emotional side. The hypothesis of intercourse with deceased friends takes root not exclusively from exact and rigorous experiments. Strictly speaking, these experiments chiefly prove the reality of the phenomena and some intelligent cause behind them. The

evidence of identity flows in most effectively on the plane of the affections. "The keenest logical faculty, the most overmastering will is second to the still more masterful power of love." This seems to produce a plentiful harvest of proof, which does not grow on the purely intellectual ground. It is not at all uncommon to be addressed as if from children, who, dying at their birth, never have had a place in the mind as existent entities. The bereaved mother, with no faith, but catching at a straw, goes alone and unknown to a meeting. Little hands caress her, little lips kiss her, and a whisper as of from an infinite distance calls her mamma, and lisps the name of her last child. The cry that comes from a dead mother to her living daughter of "that unkind husband who forgets his beloved wife," tells of her husband's neglect to her memory, with a pathos so sad that the plaint seems to be wrung from a sorrowing heart. There is no one point so constant and characteristic as the emotional outbursts of these intelligences. When two warmly attached persons are separated by death, at the first opportunity the living one, stranger though he may be to all present, is accosted with expressions and acts of tumultuous joy, which subside as the interviews become more frequent into a calm and affectionate demeanor. These emotions are more strongly exhibited when the mind responds to a possibility of their spiritual nature. We may not imagine that this phase is due to any psychic or cerebral force of the living, as it is the continuous and personal expression of the feelings which once existed in the individuality, claiming to address us, rejoicing in a renewal of intercourse. The sentiments which these voices never fail to express appear to flow on with the measure of old earth-life, and the anticipation of future companionship they so earnestly dwell upon seems to proceed from an assured conviction that fruition will follow the hope. Said an unembodied voice once in the presence of the writer, "I am waiting for you—waiting and watching—living and loving ever." In the sacred domain of the family love there is an experience to be had of purity and tenderness not to be told in words.

On some occasions and with some mediums the intelligence is so imperfect and feeble in character that judged alone by such instances spiritual causes would not deserve to hold a place in our speculations. But it is not always so, and we must not allow hasty or partial conclusions drawn from imperfect phases to divert our attention altogether.

The crudities and absurdities we meet are for the most part constant with intelligences of the same apparent standard as their questioning friends, but are not to be found with others, to whom trifling seems repugnant, and from whom we have learned to look for graver results. From some alleged sources our experience will teach us to expect nothing unworthy of a refined nature. These contrasts take place through the same medium, more rarely with the same observer, and logically considered lead up to various degrees of culture and different personalities, with habitual modes of thought and expression.

There are some considerations connected with the subject which require more than casual thought to take in their full significance. Design is especially prominent, and without due attention to it our conclusions are imperfect. We may suppose that the communications have been prompted by the automatic play of our own unconscious cerebration, but we can not accept design, with respect to matters of which we have no knowledge, to result from the same cause. Unconscious design and its fulfilment take the question out of our own cerebral activities.

Great inequalities in the communications often occur, even with the same alleged intelligence, for at times it seems incapable of following a thread of sustained thought, giving only here and there, as in dreams, a word to shadow forth the idea, and leaving out the connecting links, much as if it had temporarily lost its grasp of the subject before it. When, however, we have sufficient data to judge by, we can not help perceiving that if some occult support is established by frequent communication with an intelligence of graver character, many defects sensibly dis-

appear, and when the new relations, so to speak, have become familiar, the messages take on a widely different and more sustained character. With some responses there is no indirectness, but on the contrary a continuance of thought and purpose.

(TO BE CONTINUED.)

ONE DAY WITH PRENTICE MULFORD.

BY LIDA HOOL TALBOT.

The announcement of the "death" of Prentice Mulford has sent a thrill of sudden loss to many hearts. Not so widely known as many a less meritorious writer, he has nevertheless filled a larger place than is generally realized, for he has been writing earnestly of things not in high demand by the public, but his splendid, healthful words have run like roots into the hearts of hundreds of people, who have become strong and knit together in a great sympathy through them.

The writer had the good fortune to become acquainted with Prentice Mulford a number of years ago, in New York City, and while meeting him frequently and gaining much benefit from his high thoughts, one day in particular stands out in my memory "ever bright and fair."

He was at that time on the regular working staff of the New York *Graphic*, dramatic critic I think, and worn out with the attrition of much work and the routine of city life, he decided to "go away into the wilderness awhile to rest and to get hold of himself," as he expressed it; he "discovered a spot down in the wilds of New Jersey," where he built for himself a hut, to which he moved a few of his belongings, and in the early summer retired to it, and for a time was lost to all but a few chosen friends. Some time later, when the season was in full glory of beauty, he sent word for a lady journalistic friend and myself to "come spend the day" with him; he wrote he would meet us with a coach and four at the station and we should ride in state to his "castle"; and one exceedingly early morning we left the hot city, wide awake with the consciousness of our destination, and before the birds had finished their morning services we arrived at the little station where Mr. Mulford stood ready to greet us.

Ah! rare was that long summer's day. It will never be forgotten, for many things spoken that day have since passed out to hundreds of the readers of his "White Cross" series.

The gentle, grave man conducted us to the "coach and four," which was a carry-all and one, but we were so elate with the green, dew-bespangled world that we refused to ride, and with our host preferred to walk in the narrow, hill-winding road, white with daisies on one side and edged on the other with a silver ribbon of a brook; we declared our desire of getting close to mother earth, and he smiled and said, "Those love her that understand her," and that was the keynote of the day. It was the keynote of the man's life, seeking, understanding—and he has found it.

We trudged on through the dew and the powdered dust of the country lane, listening to the birds and the quaint explanatory talk of our host, the sailor journalist. Modest and sensitive creature that he was, tender and delicate as a womanly woman, one could not think of him as having been "just a common sailor," of having shipped before the mast and sailing around the "Horn" in '49, before he was yet in his "teens"; at the age when boys are tenderly mothered at home, sailor, ship's cook, miner in those rough days in California, traveler by sea and land, for he had "tramped" over half of continental Europe in quest of things interesting, and his delightful descriptions of the simple living of the "country folk" of Europe were read years ago by scores of readers of the New York *Herald*—I think it was. I read them from his scrap-book.

He guided us, after half an hour's ramble up and down hill, through the gate and yard of a farm house, on through an old-fashioned garden, bright with hollyhock and sunflowers and "bachelor's buttons," and out of its picket gate straight through a "banded field of corn" to his "castle." It was what the farmers term a "lean-to," which is a long, low building with the "roof sloping off almost down to the ground, like a schoolgirl's sunbonnet."

"There is, you see, but one opening toward civilization, and that is a very small window," said Mr. Mulford, as we approached the building, "which is my loop-hole of observation, that I may escape to the woods in case I am discovered." We went round to the front door—which in this case was the back one—and found it opened into a great elm and cedar woods, densely, darkly green and deliciously cool. A trinity of elm trees stood close to the little habitation. From the generous brown arm of one depended a splendid swing, from the other two a hammock, and a third seat was a big arm chair with a wolf's robe, and we were to have our choice, our host remarked, as he

took our things and told us to make ourselves "at home."

Everything was ship-shape inside the "hut." A cot clothed cleanly in white with an "iron-clad" mosquito net over it, two or three chairs and a small writing table furnished the apartment. A broad, long shelf, built on one side of the room, on which were orderly arranged the dishes, was the dining table we were told. Above each plate, on the wall, little leather straps were tacked, and stuck in each were knives, forks and spoons for the dinner. The walls were covered with pictures and cuts from the *Graphic*, *Harper's*, *Judge* and other periodicals.

Our host left us to "look at things" while he prepared "a natural man's breakfast," and we came out under the great trees in time to see him disappearing into a farm house, across a meadow, from which he shortly emerged bearing a bright tin bucket which proved to contain real cow's milk. A stake driven into the ground under one of the trees with a board nailed on top and covered over with shining green leaves soon showed itself to be our breakfast table. Our busy host proceeded to the corner of the "castle" and lifting some boards was soon waist deep in a hole in the ground which he called his cellar. He brought up out of it "ox-hearts" and strawberries, which he piled on the table in the midst of the green leaves, adding some sort of confections; then with the milk in cups and slices of white bread and brown, cut thin by our host, we sat down to such a feast as only the gods or a simple hearted philosopher like Prentice Mulford could offer. I thought of Thoreau, who "loved a broad margin to his life," and of his hut at Walden, and of the wisdom he drew out of the heart of nature, as did this man to whose voice we were listening.

All that long, exquisite, summer day, under the trinity of trees, or in the green thickets of the woods, we talked, but listened most—let us hope—to the rare thoughts that came so purely from this lonely man's lips. Mr. Mulford was a true thinker, for he spoke little and had the gift of drawing from others "their better selves." But this day he seemed attuned to expression and he told us of much concerning himself, bits of travel, glimpses of salt-water life, doings on shipboard, running away from his Long Island home, a youthful sweetheart, a sturdy lad before the mast, a ship's cook's calamity, and a delightful sketch of his tramp through rural England with Joaquin Miller, and a thrilling bit of experience of those early days in California, but best of all were the things he thought, his beliefs and philosophies.

During this retirement to the fields and woods he planned to "re-write the Bible," as he expressed it; not that he expected to revise it, but desired to spiritually interpret its words, giving its meanings and stripping its texts of sentimentality, putting them into a practical dress and applying them to every need so that he might reach "young men through them," he said. He wrote one little essay on "Ye cannot worship God and Mammon," which if his publishers have the good fortune to possess, I trust they will give to his readers ere long. I do not think it was ever published. I read it in manuscript. He has embodied his ideas very largely in the wholesome and practical "White Cross" books, but had his time been longer here on earth he would have more fully developed his purpose, I am sure. He was a thorough believer in the higher spiritualistic thought, accepting phenomena as one of the workings of the Almighty law, and necessary for the spiritual development of a material civilization.

The day passed on until the sun rode the tree tops and the ferns, pines and cedars gave forth such spicy scents that in spite of all philosophy our appetites were whetted to voracity. Mr. Mulford said it was time to dine and obliged us to sit helplessly by while with truly professional skill he prepared a most savory meal. His cooking stove stood under a "baby lean-to," somewhat rusty, for the storms had been reckless and the gentle philosopher not given to gormandizing but he "practically demonstrated some of his tales," he said, as we sat down to the shelf where we dined uniquely against the side of the house and thoroughly enjoyed our host's deliciously cooked dinner.

As the stars came out we made our way Indian file through the field of whispering growing corn, out of the little gray picket gate and down the dusty beribboned lane, Mr. Mulford talking of the stars, of their effects upon the life in this planet, at least of astrology and its mysteries. Everything interested him, his was too great a mind to scorn or ignore anything because he did not understand it. In that evening's walk he seemed to hear the meaning of every sound, the dark woods teemed with the resonance of silence and our voices sank wordless before the realization of things this man's words brought us. The train came and he bade us good night with the high look of a great peace on his kind face and we left him to return alone along the narrow lane and the odorous woods, under the stars in the quiet night. Did I say alone? Oh, no! there is no such thing to a mind like Prentice Mulford's, for the inner world, where thought comes

from, is its abiding place. His body was found in the boat, and the boat was anchored, so I read, just as he chose it. No need to tell those who knew him that he did not know he was going.

A boat—the water, so had he started out to make his way in the world. An anchored boat, a boat with a white cross—a body, but not the man who had dwelt in it; he has gone to make his way in a higher life. Anchored? Yes, but to incomparable freedom.

EVANSTON, JUNE 4TH.

WE MAY FLY SOON.

Professor Langley, secretary of the Smithsonian Institution, stated to the National Academy of Sciences lately what was repeatedly stated at the patent centennial meetings, that the problem of aerial navigation was likely to be speedily solved.

He said the subject he presented would cause surprise, as it was one the discussion of which had been confined more to the sphere of charlatanism than that of science. It is the subject of artificial light, the propelling through the air of bodies heavier than the air.

The perpetual miracle of a soaring bird was so familiar, he said, that it ceased to excite wonder. About five years ago he resolved to experiment in the matter, and, with the pecuniary aid of a gentleman, since dead, he had set up in the grounds of the Allegheny observatory a whirling machine on a scale never before tried. Its use was to create an artificial wind. Its diameter was sixty feet, and it was driven by a steam engine of ten or twelve horse power.

There was hardly anything, he said, in which statements of men of most honored names were to be taken with more caution than statements regarding aerodynamics, because there was so little founded on actual experiment. In this connection he referred to a paper by eminent French physicists, in which it was held that in order to calculate the work one must put out to fly, it must first be determined how much work is required to merely suspend the body in the air. The conclusion solemnly reached is that a swallow to fly forty miles an hour must exert one-tenth of a horse power, an eagle ten-horse power, and an Egyptian crane, weighing forty pounds, about forty-horse power. To suppose that an eagle or buzzard is as strong as twelve or fourteen horses was absurd, but the idea seemed not to trouble these writers at all.

Professor Langley said the first experiment he made was to test the question: Does it require more power to move laterally than to stand still in the air? He had suspended a flat brass plate from the whirling machine by a spring. When the machine was put in motion and the plate encountered an artificial wind going forty miles an hour, the spring, instead of elongating, actually shortened, showing that the weight or power required to suspend the plate was less when in motion than when it was standing still. This he considered was demonstrative evidence that there had been some gross conceptions on the subject. After it was done it became apparent at once that what occurred should have occurred.

Professor Langley said he then began the study of another matter connected with it. He found that the brass plate when placed horizontally and moved forward laterally sank to the ground slowly, as if the air had become like dense cream or butter. He illustrated by referring to the case of a man skating over thin ice. He supposed that the man went over 100 cakes of ice in a second, each cake being of a mass equal to his own. In that time, he said—speaking approximately—the ice would sink or yield only the one-hundredth as much as it would if he had stood during that time on one cake. By sufficiently rapid progress, he said, one could go over the most yielding surface without bending it much. He said the poet's figure of swift Camilla's fight over the unbending grain was scientifically possible. He further illustrated by means of a simple apparatus. He had a thin, narrow slat or plane of wood, about three feet long and two inches wide, from the center of which projected a handle about two feet long with a small brass knob on the end of it. First, he let the slat, with the handle downward, fall from his hand while holding it stationary. Then he whirled the stick between the palms so that the horizontal plane or slat was revolved, and let it fall while whirling. It was obvious that it took a second or two more to fall four feet while in motion than when it was dropped from the hand without motion.

Professor Langley explained various experiments made with his whirling machine, and the delicate and ingenious apparatus by which the results were recorded.

As a conclusion of his experiments he said that the amount of power required for artificial flight was perfectly attainable by the steam engine we now possess. The amazing thing demonstrated by his experiments was that the faster you go the less it costs in power, and one-horse power will transmit a much heavier

weight at a rapid speed than at a slow one. Professor Langley showed, by means of a table on the blackboard, results he had obtained in figures. With the plane at an angle of forty-five degrees with the horizon, moving at the rate of thirty-six or thirty-seven feet per second, at an expenditure of 2,438 foot pounds per minute, one horse power would carry through the air fifteen pounds, while with the plane at an angle of one degree, moving at the rate of eighty-two feet a second, at an expenditure of a little over 100 foot pounds of work per minute, a horse power would carry 333 pounds through the air.

He did not say that man could traverse the air, but under certain conditions and with our existing means, so far as the power is concerned, the thing was possible. The difficulties, he said, would be in getting started, in coming down to the ground again, and in guiding one's self through the air. Nature has supplied an instinctive intelligence in the bird to balance and guide itself. He did not question that man would ultimately acquire it. He thought aerial navigation would pass out of the sphere of charlatanism and into the hands of engineers in a short time, possibly months instead of years. He believed they would see something notable come from it. Mr. Maxim, the inventor of the machine gun, he understood, was making experiments, and had reached results similar to his own.

DIVORCES AMONG CATHOLICS.

It has always been understood that the Catholic church does not countenance divorces, and such understanding is in accord with the facts. But there have been isolated individual cases where, with the apparent or implied consent of the church, such divorces have been consummated.

Notwithstanding repeated assertions to the contrary, divorce is often sanctioned by the Catholic church, especially in a country like our own, where the church has no jurisdiction of a civil kind. Troubles are as likely to occur between man and wife now as ever, and here as elsewhere, and it is argued that, if only for the protection of the children, it is often necessary that some legal action should be taken. That the Catholic church especially deplores so unfortunate an ending to the marriage tie, together with the causes which have at times, as is said, driven her children to try to take advantage of the civil law in order to dissolve it, is perfectly well known, and also that she does not sanction a separation for the purpose of permitting either party to marry again, this last step being contrary to the laws of the church. However, there have been two instances where divorced people have been married, if not by the church itself, at least by a Catholic priest or even a prelate of the church.

This article does not propose to discuss nor is the writer familiar with the reasons, sometimes inscrutable to a layman, why they have seen fit to set aside the law on certain occasions. It is only known that it has been done here and abroad.

To cite a few cases of perfectly well-known people is all that it is the intention here to do. Mr. Robert Randall, of Philadelphia, brother of the late Hon. Samuel J. Randall, married the divorced wife of a Mr. Miller, the ceremony being performed by the late Rev. Archbishop Wood, of Philadelphia, a prelate who was regarded in that community much as the late Cardinal McCloskey was in New York. What the facts may have been which were laid before the archbishop at the time, influencing him in his decision to countenance the marriage by performing the ceremony, was never known by the writer, who only knows, with every one else, that the marriage took place at the cathedral, if not in it, and shortly after the divorce was obtained by Mrs. Miller, and that she was a Catholic, and was married by the archbishop himself. There were three children nearly grown, the custody of whom was given to the mother, while the father was allowed access to them. And so it has happened that (the two daughters being at a convent near Philadelphia) Mr. and Mrs. Randall have been seen driving away from the convent when they had been visiting the young girls on the day called visiting day, as Mr. Miller drove up, bent upon the same thing, a visit to his daughters.—N. Y. Press.

The Austro-Hungarian prelates of the Catholic church are, with one exception, the most highly paid ecclesiastics in the world. That exception is, strange to say, the archbishop of Vienna. A return of their revenues has just been circulated at Vienna. From this it appears that Cardinal Simoi, primate of Hungary, has £80,000 a year; the Archbishop of Prague, £70,000 a year; the Archbishop of Erlau, £55,000; the Archbishop of Olmutz, £50,000; the Prince Bishop of Cracow, £40,000; the Prince Bishop of Salzburg, £35,000, and the Bishop of Linz, £25,000. All these sees possess vast estates, the value of which has enormously increased of late years, but the Archbishop of Vienna, who has no landed property, gets only a paltry stipend of £4,000 a year.



THE LITTLE WHITE HEARSE.*

BY S. T. SUDDICK.

Somebody's baby was re-born to-day,
"The empty white hearse from the grave rumbled
back,"
Yet the morning somehow seemed smiling and
gay,
"As I paused on the walk, as it passed on its way,"
And a halo seemed drawn o'er the sun's golden
track.

Somebody's baby is now with the blessed,
"White as a snow-drop and fair to behold,"
And soft hands and cheeks are being caressed—
In the whitest of robes its form has been dressed,
It is only the mortal lies silent and cold.
"Somebody saw it go out of her sight,"
Not "under the coffin lid, out of the door,"
But attended by angels it took its glad flight,
Where nevermore darkness or sorrow or blight
Can mar the bright glory, or turn it to night,
For her own darling babe that has gone on before.

Somebody's sorrow has hope, though she weep,
If the things of the spirit her soul doth deservy,
"For the dearly bought baby she longed so to
keep,"
Rode not out to-day "to its long lasting sleep,
In the little white hearse that went rumbling by."
It was only the casket the hearse bore away,
The jewels we prize still live and are near—
I know, for I see them, their voices I hear—
Yet I feel for her sorrow, I too shed a tear,
"For the little white hearse stood at my door one
day."

*The above was written some time ago, after
reading Ella Wheeler Wilcox's "Little White
Hearse," commencing "Somebody's baby was
buried to-day."

The members of the Press league met in club-room 2 of the Auditorium, June 9th, at 2 o'clock. Mrs. Claudia Murphy, of the Toledo *Commercial* and president of the league in Ohio, was the honored guest. She was called upon to speak and made a speech which was heartily applauded. The Press league is formed of women regularly employed or reputable publications, either as editorial or special writers, reporters or correspondents, and is well represented throughout the United States by the newspaper women. The aim of the Press league is to establish coöperation among regular writers for the press, to furnish such information as may be desired by writers from fellow workers in different parts of the country and in foreign countries, and to foster an *esprit de corps*, also to provide headquarters for the members of the Press league during the World's Fair and to furnish such information and assistance as resident newspaper writers can give those who are in the city at that time. Any woman who has within twelve months been regularly connected with a newspaper is eligible to membership. The headquarters are for the present in Chicago and the officers are as follows: President, Mary H. Krout, *Inter Ocean*; recording secretary, Virginia Lull, *Evening Journal*; corresponding secretary, Eve Broadlique, *Times*; secretary of representatives, Isabelle O'Keefe, *Herald*; treasurer, Antoinette V. H. Wakeman, *Evening Post*; chairman of auditing board, Mary E. Bundy, RELIGIO-PHILOSOPHICAL JOURNAL. The organization will have its headquarters in the women's building on the World's Fair grounds during the exposition.

Miss Jane Meade Welch, who attained such brilliant success in New York as a lecturer on American history, is a writer of much force, grace and originality, says the *New York Times*. She is entitled to the distinction of being the first woman who acquired celebrity as a newspaper writer in Buffalo. A few years ago, after overcoming a strong feeling of timidity, she consented to try to edit a column of society news in the Buffalo *Courier*. Her first batch of manuscript was addressed personally to her friend, the lamented David Gray, who was the editor-in-chief of that paper. He, without consulting Miss Welch, attached the *nom de plume* "Nemo" to her "copy." The first publication created a sensation. Never before had society news been handled so intelligently, so accurately and so cleverly in a Buffalo paper. "Who is Nemo?" was on everybody's tongue, but so carefully was the secret of authorship preserved that for two years that eager question remained unanswered. Finally, when Miss Welch became one of the regu-

lar editorial writers for the *Courier* the riddle was solved and everybody in society wondered that he had not guessed it before.

Only last year there died in Washington D. C., the woman, Mrs. Nancy Johnson, who in 1843 invented the first ice-cream freezer. Up to that time the tool used to make ice-cream was a big spoon. She was ninety years of age. The first woman patented in this country was Mary Kies, of Connecticut—the state that has more inventors in proportion to its population than any other in the Union. Her idea was for weaving straw with silk thread. The notion of syllabic type was a woman's. But only a suggestion can be given here of the great contributions which the genius of women has made to invention in the United States. Think how many women inventors there must have been who preferred to remain in the background and permit their fathers, husbands and brothers to appear as the authors of their creations. Consider, too, how much help the ladies, God bless them! give the men in the development of new thoughts. If the famous Galvani's wife had not been sick, so that he was obliged to make frog-leg soup for her, the frogs would not have been lying on the table amid his electrical apparatus; a live wire would not have touched the limb of one of the batrachians, setting the animal off into a frantic fancy dance, and galvanism would have remained for the time being undiscovered.

A remarkable petition has been sent from India to Queen Victoria. It is more than sixty feet in length and is signed by more than ten thousand women in India who are anxious to have the legal marriage age for girls raised from its present limit of 10 to 14 years.

THE STRUGGLE FOR EXISTENCE.

TO THE EDITOR: The induction current from Charles Darwin's theory of evolution, after sensibly reacting on theistic religion by upsetting creation, naturally invades the economic sphere, men being rather more than gods, subject to the laws of nature—be these what they may. A socialistic writer, indignant at the sanction claimed for right of might by monopolist capitalism, reclaims nature for communism by the plant, against the gardener's need to maintain vegetable privilege by weeding. He denies that "the grasses struggle each plant against the rest for the soil's juices and that so the stronger kill the weaker and survive." To save the weaker, he postulates "nutriment enough for all." But he ignores the fact that the aptitudes of certain species for extension in every direction by assimilation are incomparably greater than that of others, while the quantity of nutriment in a given soil sphere is limited. Hence the invasions of our cultures by the gum tree, the sassafras and wild plum, so difficult to control. If their monopoly is less flagrant than man's, we may ascribe this to the greater differences in the kinds of nutriment assimilable by each. The monopolist appetite has preceded man in nature and grows on what it feeds. With regard to the mutual capability of animals, I find no striking difference between man and others, short of civilization; or of certain equally destructive barbarous counties. Here in America the Indian, though living by the chase, was compatible with the wild herds and feathered peoples, which are now being rapidly exterminated by the white man, and that in wanton waste. The writer referred to reproaches our pretentious scientists, who under pretext of emancipating humanity from the thrall of religion, promulgated the doctrine of struggle or destructive competition as necessary to every advancement of type until the exploiters come to contribute as it were a distinct species from the exploited, like the carnivora from the frugivora. But were Christendom or Islam less destructive in their great religious eras during mediæval periods?

About plants we observe that being more locally limited by their mode of life, they are more strictly dependent on the conditions of the soil sphere where they originate, these including climate; while locomotive animals, and men especially who overrun many spheres, are more subject to the limitation of their increase by warfare.

To make his plants teach communism the Australian socialist says that they take from the soil each according to its needs, if it can, and where there is not enough for all, each going on short allowance in the same ratio. But the needs of plants embracing multiplication and expansion in very different degrees, which the

roots of the mother plant provide for, such ratios are not in fact maintained, and some flourish while others wither in the same dry spell of weather. I have just remarked this among my strawberries of different sorts. I might cite one luxuriant plot as illustrating good-fellowship and Mr. A.'s "fraternal shading of the weaker by the stronger"; but this applies to species and not to individuals of the same species. It accords with the differences of food which they respectively require, while the excretions of one species may be secreted by another as nourishment. Such is the condition of natural grouping; it accounts for the fact that I gather finest berries from the weediest beds, though much fewer there, consequent upon the check to proliferation by runners. Doubtless the partial shade and moisture by the exhalation of vigorous, deep-rooted thickets of other plants is more salutary than the crowding of the same species in full sunshine. But an impartial statement must add the exceptional vigor of the strawberry in question, which for eighteen years has overrun my grounds, competing with the strongest grapes, weeds and bushes; while many other varieties have perished as soon as my guardian care for their exclusive privilege relaxed.

Nature's amiable communism (?) in plant life is exceptional, like the Shakers in Christendom, and even here you do not look far before butting against the walls of proprietary privilege. But friendship and love, with the liberal economics of great association, which their natural development implies, are in no wise beholden either in principle or practice to communism for their redemption from the baser selfishness. Altruism is a blossom that evolves spontaneously on prosperous egosms.

EDGEWORTH.

A SUCCESSFUL PICNIC.

TO THE EDITOR: The 11th annual picnic of the Cassadaga Lake Free Association took place, according to programme, on the grounds of the association, on the 5th, 6th and 7th insts. The weather was most unpropitious for the occasion. The attendance, however, was 60 per cent. in excess of that of 1890, and there was no lack of interest.

The picnic each year is the initial and preparatory meeting preceding some five or six weeks the regular camping season in July and August. The large attendance, notwithstanding uninviting skies, and the unusual interest manifested, is believed to be the earnest and prophecy of successful camp. The management, in the main, have labored zealously to meet the wants of all inquirers, learners and innocent pleasure seekers. It is believed that never before was there a more hopeful outlook for Cassadaga. It is not an easy matter to run a camp-meeting. That is apparent. If there are not too many sensitives, there are too many cranks, and unfortunately they do not always turn the same way. Well, as I was going to say, I know the management aim to be honest, fair and just. While they welcome all honest mediumship, they do not knowingly permit or condone fraud. There is, however, no warrant at Cassadaga or elsewhere that no one will steal the livery of heaven to serve the devil in—such are quite as likely to find their level here as elsewhere—and when they do their occupation, like Othello's, is gone.

The little village of 125 cottages with its stores and hotel by the lake-side, known as "Lily Dale," has put on its holiday attire and never looked prettier than to day. There will not be a vacant cottage during camp—several states are already represented. Many mediums have taken up their summer residence here, and before the season opens every phase of psychical phenomena will be represented. The Grand hotel is already open, and sojourners here, prior to camp, will find a home. The management was never so well equipped as now for a successful camp—seekers for health, recreation and pleasure need not seek here in vain, and more than spiritual investigators. Nature has been bounteous hereabouts, distributing her favors with a lavish hand.

ECHO.

WILLIAM R. TICE.

All reformatory movements develop strong characters, and bring out in full force dominant traits, be they desirable or otherwise.

Although not a speaker nor a medium and never forward in obtruding himself upon the attention of the public, Mr. Will-

iam R. Tice, of Brooklyn, who passed to the higher life on Saturday, June 6th, was one of the marked characters in the Spiritualist movement. No layman has exercised a more healthy influence in the field of experimental knowledge of the phenomena than has Mr. Tice. He was almost flawless as an investigator and experimenter. With great mental poise, almost infinite patience, and a persistency unsurpassable, he pursued his researches with a skill and determination which wrung success from most unpromising beginnings and achieved victory where others would have met with disheartening failure. Versatile in resources and of unflinching physical and moral courage he was a man to make his dent wherever he took an interest, whether in the business world or the realm of psychics. He was built on a large pattern both mentally and physically. To those not intimately acquainted with him the impression would be that he was a cold, stern, unforgiving man. His physique, his reticence, his habit of speaking directly to the point in a decisive manner, and an inborn modesty often misunderstood made of him a character not readily rated at the correct register. We knew him thoroughly and well and it is our pleasure and our duty to bear testimony to his high honor, his strict and cultivated sense of justice, his tenderness of heart, his quick sympathy with the oppressed, his charity for those even whose malignant enmity he had incurred by exposures of their rascality. He was not a man ever to be popular with the masses, he lacked that personal magnetism which attracts. He was too loyal to his convictions to temporize, and depended upon convincing people of the accuracy of his statements by proofs and of the soundness of his logic by perspicuous presentation rather than by the seductive arts of speech and manner. Of all his marked characteristics his moral courage and keen sense of justice seem to us to stand out in boldest relief.

Mr. Tice had been an invalid for a year, suffering greatly at times. While hopeful of relief and of a longer lease of this life, he looked without fear upon death, and felt a perfect confidence born of personal knowledge that when the veil was rent for him he would take one step forward in the continuous life of progress; and, joining loved ones gone before, pursue the path of never-ending progress.

RANSFORD A. COMSTOCK.

Ransford A. Comstock, of Rochelle, Illinois, has gone over to the great majority at the age of sixty-three. He was born at Shelburne Falls, Mass. The Rochelle *Herald* speaks of him as a man of good judgment and quick decision, well informed and keeping pace with the thought of the age; thoroughly honest and reliable; holding what is termed "liberal views" in regard to religion which were fearlessly expressed; having no sympathy with hypocrisy in any form, and able always to give a sufficient reason for his belief. An intimate friend, in a letter to THE JOURNAL, says:

"Mr. Comstock was a consistent Spiritualist for more than thirty years, his clear judgment always rejecting the trashy and fraudulent that had borrowed the fair name of Spiritualism to further evil designs; but the philosophy of Spiritualism was his daily bread, and he talked as calmly of dying as of any common occurrence, and used to say, 'Death is just as natural as birth and no more to be feared.' He had read THE JOURNAL almost from its first issue and considered it the best exponent of Spiritualism published." Mrs. Comstock is a contributor to THE JOURNAL'S columns, and a lady of literary ability and fine spiritual culture.

She, and two sons, mourn the transition of a loving husband and father.



NOTES FROM LONDON.

TO THE EDITOR: Social forces are brought to bear on all questions of importance here much more than they are in the United States. They are one of the most efficient means of propaganda whether it be for political, social or religious ideas. Reformatory movements are generally patronized by a few more or less well-known social leaders. In this way much greater prominence is given to unpopular fads than could otherwise happen. I attended not long since one of Mrs. Gen. Gordon's Friday evenings, when Mr. Sinnett gave a discourse in explanation of Prof. Crookes' wonderful discovery of radiant matter and the instrument, the radiometer, which has led him, as he believes, to the discovery of the genesis of the elements. This last was illustrated by a chart that shows very wonderful genius and insight into the causes of things and the creation of worlds. These experiments seemed to carry us to the very confines of matter and entered upon the realm of the occult. In answer to a question from one of those present whether it was not the discovery of radiant matter that convinced Mr. Crookes of the truth of Spiritualism, Mr. Sinnett answered that he did not think it had anything to do with Mr. Crookes' belief in or conversion to Spiritualism, but was a matter quite apart. It was an exceedingly interesting discourse and the delicate instrument, as well as the chart, was curiously examined, and many questions were asked. A very interesting feature of the evening was the fact of a drawing-room full of fashionable people in full dress, an equal division of men and women, listening with deepest interest, and full of questioning. Mr. Sinnett impressed me as being interested in the intellectual phase of the occult. He betrays a great anxiety to settle the mooted questions by scientific methods and proofs. He has obtained a charter for a Theosophical Society of which he is the head and which is quite independent of the other branch. The Theosophists of all shades are very careful to disclaim any belief in or affiliation with Spiritualism. But the air is thick with psychical agitation; one hears about it everywhere one goes; and when we consider that it is only another phase of spiritual activity, that all occult phenomena can be accounted for only by spiritual mediumship, an outcome of modern Spiritualism if you please, an ism by another name sugared to please the sensitive palates that cannot take the stronger food, it is after all very gratifying to lovers of spiritual progress.

The interest which the death of Madame Blavatsky has excited in all circles is proof of this. She died very suddenly, was up and thought to be better in the morning, took a chill about 12 o'clock and at 3 o'clock the same day died. The public journals all gave lengthy notices of her career. The *Pall Mall Gazette* devoted two leading editorials to it, giving a history of the Columbian exposé, and Mr. Hodgson's report to the Psychical Research Society. The following quotation from this article betrays the editor's real views:

"O my Theosophists!" Mdme. Blavatsky is said to have exclaimed once to a circle of disciples who were hanging upon the inspired words. "O my Theosophists!... What a pack of fools you are!" And she once described Colonel Olcott as a 'psychologized baby.' After reading the story of the Founding of the Theosophical Society, can anybody cavil at Madame's expressive epithets?"

But the closing of the article is by far the most important part of it and shows how active the public mind is upon this whole subject of the occult. It concludes as follows:

"But we have not done with wonders yet. The two greatest of all remain and they are these:

(1) Sincere and clever persons, intimate with Mdme. Blavatsky, believe her incapable of deceit, and are sworn to vindicate her honor.

(2) The Theosophical Society grows weekly, runs several periodicals, and boasts thousands of disciples in both hemispheres."

It is these two great wonders, as the *Pall Mall Gazette* puts it, that are most interesting. The growth of the Theosophical Society which has, as its principal object, the investigation of the occult side of nature,

at a time when materialism seemed greatly on the increase, with science arrayed against all so-called miraculous events, of both ancient and modern times, and clamorous to eliminate "superstition" from the mind of man, and the fact that so many intelligent and thoughtful minds are being brought to this investigation, and very many of them belonging to the materialistic phase of thought, are never-ending surprises.

Mrs. Besant was on the ocean returning from America when Madame Blavatsky died, and did not arrive until after her cremation. There was a very strong personal attachment between these two women, and Mrs. Besant will feel her loss very deeply. She is undoubtedly the most distinguished among Madame Blavatsky's converts, a woman full of earnestness, of great ability, and unwavering devotion to what she believes to be truth. Her conversion to Theosophy has been one of the standing wonders, not only of the Secular Society, of which Mr. Bradlaugh, in connection with herself, was the founder, but to all who knew her peculiar tendencies of thought; and she was the last person one would expect to be converted to a supernatural form of religious thought. But of course she does not consider it supernatural. It is one of the boasts of the Theosophical Society that there are no miracles, that all things are done according to law and order, and that what we have been taught to look upon as supernatural is simply nature etherialized. Just how they arrive at the final goal of Nirvana—pure spirit—I have never been able to understand. Whatever may be thought of Madame Blavatsky's claim as a worker of miracles, no one, it seems to me, interested in the spread of Spiritualism can doubt that the conversion of so brilliant and able an agitator from materialism to Spiritualism—even if it be Theosophical Spiritualism—is a great gain. And the conversion of Mrs. Besant is only a marked example of which there are scores and perhaps hundreds of less telling personalities, but nevertheless of earnest and able men and women of culture who were before ignorant of the realm of the spirit, and who, through the influence of that movement which Madame Blavatsky inaugurated, are earnestly seeking to spread a knowledge of the spirit among those of their fellows who are still engrossed in materialism.

It is a source of congratulation and satisfaction that for some time there has been a growing admiration for Americans over here; and instead of the fact that one is an American being prejudicial to one's interest socially or otherwise, as it formerly was, it is not infrequently a favorable circumstance. In music and the drama our singers and actors are carrying off the honors on every hand. Augustin Daly, who brings his company here every year from New York, is one of the most popular attractions during the season, and several of the most successful actresses at present playing here are Americans. Mrs. Belle Cole, of New York, has made a prominent place for herself, and achieved a substantial success on the concert stage. She has a deep, full contralto voice that fills Albert Hall, the seating capacity of which is 10,000, without the slightest effort. Mrs. Pemberton Hincks, of New Orleans, gave a concert yesterday afternoon at Dudley House, the Countess Dudley having given the use of her magnificent drawing room. It was attended by members of the royal family, and had for its patronesses some of the leading ladies of aristocratic social circles, among them the Duchess of Manchester, and the Marchioness of Londonderry. One of the members of the "royalty" entered after Mrs. Hincks had commenced singing her first song, whereupon she was interrupted by the rising *en masse* of the company in honor of her highness, several of the ladies in her vicinity dropped upon the knee, saluting H. R. H. with a kiss upon the hand. It was some little time before composure was restored sufficiently for Mrs. Hincks to proceed. Mrs. Hincks was assisted by M. Maurel who sang the "Romance from Tannhauser" with an effect equal to that produced by him on the stage at Covent Garden; also by Mr. Simonetti and Mr. Holman, who won great praise, the former by his dexterous playing of the violin, and the latter by a superb performance of 'cello solos. Mrs. Hincks is a very beautiful woman, as well as an accomplished artist, and withal, most earnest and conscientious in the pursuit of an art for which she has great talent, which has been greatly enhanced by the best of teaching. It was a most successful performance not only in numbers but in the distinguished character of her audience.

We hear a great deal about the social

culture in the high circles of English society. I was shocked at the rudeness of the behavior of some of the distinguished ladies present on this occasion. One princess impressed me as a very commonplace personage, bearing none of the marks of royal lineage, not only in her personal appearance and bearing, but in the boisterous manner in which she called attention to herself by her vehement applause. Lady Dudley, on the contrary, fills the ideal one might form of a duchess. She is tall, of beautiful figure, graceful in her movements, with regular features and beautiful eyes, and a wealth of golden brown hair—a picture to look at. There were several other celebrated beauties belonging to the English court present, some of them being American ladies who have married titles and become "altogether English" in their affiliations and social manners.

HELEN DENSMORE.

LONDON, ENGLAND.

GREAT NAMES AND WEAK THOUGHT.

TO THE EDITOR: THE JOURNAL of May 16 contains an article by Mr. Featherstonhaugh in which he speaks of "automatic writing" purporting to come through media from Shakespeare and other famous spirits. As you are aware, my notes all deal with the early dawn of spirit intercourse, beginning in my family forty-five years ago. I have ventured to give you one of the many incidents which to me, even at this time while looking down the vale, are still as fresh, and I might say as laughable as when enacted.

With a party of ladies, all serious investigators who believed all things, I was delighted to be present at a private séance where a high order of spirits were giving an equally high order of truth, such as only a superior mentality could attract. Arrived at the house, it was quite charming to find not only all things arranged decently and in order, but that quiet and dignified expression of home and comfort which characterizes refinement and advantages. The medium, a woman about forty, was introduced and she narrated the fact that she had no education save what was given her by spirit guides. She had been developed by Doctor Blank, the physician of the family, who was also my physician, hence the favor granted to me to be present at that séance. The "circle" was arranged by the medium; being seated we were asked to join hands, while one of the party was called upon to play and sing some appropriate minor key ballad, which I am sure was not "John Brown's body," etc. No sooner had the melody died away than the medium dropped my hand, made a few passes over her mouth and arose, standing erect and dignified, her eyes closed and arms folded. After a few gasps as if catching her breath, she began talking as follows:

"Ladies," with another gasp, stretching out her arms, "No, no, not ladies"—another gasp—"Women"—still louder—"Women, glorious women, come with me to the gates of thunder! I will lead you where you can look higher, still higher up, up where the gates are not ajar, but wide, wide open! we will shout with trumpet and bugle; we can come, we will come and man shall not hinder; come one, come all to the trumpet's call!" Here the medium ceased speaking and began to make violent motions in the air. "A spirit wishes to write," said one of the ladies. "Yes," replied the medium, "Lord Bacon, my control, has spoken to you and opened the meeting; now others will write."

The ladies of the circle thought Lord Bacon fine, impressive and to the point, particularly so the fact of the gates being open wide. "How wonderful," said one lady, "and our medium has such proof that Bacon is her guide!"

Now the pencil held by the scribe began to fly, and in badly written and badly spelled language the following was given:

"Women, my sisters on the mundane sphere with Lord Bacon, I can say rejoice that you are not grovelling men.

Your light is higher, and like the moon
Your spirits shine as bright as noon,
If you will be true we will come at your call,
Yes dear ones we greet you, one and all."

(Signed) HANNAH MOORE.

If Bacon had been eloquent, Hannah was glorious. "Wait," said the scribe, "others are struggling to control." Again the pencil was taken, while the medium assured us that it was such a "high influence" she could hardly sit still.

"Listen to the bugle, hear the guns of truth;
Canon's roaring, see truth's banners, all ye old and
youth."

No matter what they say at home,
You in vales of peace shall roam—

Yes, up to the gates of thunder!
Bacon will lead and see your wonder,
For we can come, we will come, and man cannot
hinder!

This, dear friends, is from the pen
Of your old friend, George Washington."

Several of the circle were duly impressed with the honor of being in such company and regarded it as of no consequence whatever that G. W. should use an e in place of o in the last syllable of his name; the sentiment was the same. Then, too, it contained a great test for two of the parties; his words, "No matter what they say at home," was conclusive evidence that G. W. knew how opposed their husbands and family were to their new-found faith.

After another song the second part of the séance was continued, the "Faraways" being about us in great numbers.

Emanuel Swedenborg told us that he "came near to us each day," and assured us he would protect us from evil spirits. Josephine told us how her love for Napoleon had led him to catch a glimpse of her through those same gates of thunder over which she had pulled him after many hard efforts. Last came Byron, who closed this interesting circle with lines full of burning words of love and botany. Folding her arms in a very theatrical manner the medium rolled up her eyes and recited the benediction:

"Now, farewell, but not forever,
I cannot these lilies sever;
You are like the trees—
Whose quivering leaves—
Shall not longer tremble nor grieve.
Truth through your branches may go
But it will not rock you to and fro,
Your hearts and spirits will be true to me
And I will hold fast to each of thee.
Down in my heart a light will be
Which every one of you shall ever see.
Farewell, and when you ever fear
Then you will know we are to you near."

B. AND B.

(Meaning Lord Bacon and Lord Byron.)

The strange part of this peculiar history of a private and truthful, as well as supposed high development, was the honesty of the intelligent friend, our doctor, who would not be convinced that all this bosh was not from the spirits who gave their names. The medium was perfectly honest and had no education; how, said he, is it possible for her to say "these wonderful things"? "Look, for instance," he said, "at her saying 'up to the gates of thunder.'" I said, "doctor, that is one of your own expressions." Even this he would not admit. Is it not the same now after so many years of careful investigation? So many of us seize a fad, and of all the fads, those of our own getting up are the brightest, the greatest, and best. We clothe and feed them, protect them and become blind to every fair criticism in regard to them. If they are children of our own brain, let us make it our bounden duty to get a trap which will take the rats alive, so that no more infest the upper story. As I have not introduced this account into my book leaves you are at liberty to do as you deem best with it. Meanwhile I assure you it is a very small portion of the forty years' gathering.

Kindly yours,

J. M. STAATS.

NEW YORK.

NEW YORK ETHICAL SOCIETY OF SPIRITUALISTS.

TO THE EDITOR: On Friday evening, June 5th, the Ethical Society gave a reception at our hall on 14th street to our returning pastor, Mrs. Brigham, and to Mr. George Colby, who leaves us after a month's stay. Mr. Colby made many friends while here and we all wished him God-speed as he left us. We had a very pleasant evening. A poem written by our Vice-President, Mrs. Farnsworth, was effectively read by Miss Harris. Several songs were sung by Dr. Crossette and Mr. Colby, followed by recitations, etc., and one of Mrs. Brigham's most beautiful poems. The welcoming address was given by Miss B. V. Cushman. This, Sunday, evening Rev. J. S. McInerny, of Mt. Vernon, Universalist, exchanged with Mrs. Brigham and delighted his audience with the eloquence and frankness of his utterance as he spoke on "The Evidences of Immortality."

VINTON.

NEW YORK, JUNE 7TH.

The above reached THE JOURNAL too late for insertion last week. Matter requiring immediate publication must reach the office not later than Monday morning to be used in the issue of the week.

THE SCIENCE OF THE STARS.

To the EDITOR: Kindly allow me a few brief lines to reply to Mr. J. G. Jackson's "Judicial Astronomy," and then I will let the subject drop.

Mr. Jackson asks, "By what right of common courtesy does the author of the L. of E. make such a personal attack," etc., etc. I answer by asking another question. By what right does Mr. Jackson make such an attack in a public print upon a science or subject of which he is thoroughly incompetent to judge? I assume the position of knowing that Mr. Jackson does not understand astrology upon the same grounds that skilled medical specialist can detect at a glance certain forms of organic and functional disease. Mr. Jackson's own statements reveal to the initiated student the plane of thought and state of knowledge which he occupies in regard to this subject.

Mr. Jackson's remarkable proposition for reviewing the "Light of Egypt" certainly surprised me. And if I thought Mr. Jackson was sufficiently informed upon the subject to offer valuable opinion I should gladly accede to his proposition. To be brief I will put it thus:

I. Can Mr. Jackson calculate an horoscope of birth?

II. Can he calculate the various arcs of distance between the sun, moon and planets for a given moment, and from such calculation deduce the supposed results from an astrological standpoint?

And lastly, has Mr. Jackson ever devoted serious thought and valuable time to the investigation of the subject? The foregoing will test the status of Mr. Jackson's real knowledge, and if he can answer in the affirmative I will frankly own myself in the wrong, apologize to Mr. Jackson for my mistaken position, and present him most cheerfully with a copy of the book in question.

Astrology has been demonstrated time and time again and the mistake always seems to be that the average man of science takes it for granted that astrology has been "exploded." If so, I am ignorant of the fact and request Mr. J. as a lover of truth to give me his authority. When and by whom was this explosion accomplished? If Mr. Jackson will read "The Text Book of Astrology," Vol. I., by A. J. Pearce, London, he will find all the evidence he requires, based upon official records that cannot be called in question as to their authority; if he does not care to purchase this work, and he requests it, I will loan him a copy for a reasonable length of time upon receipt of his address.

I am not calling in question Mr. Jackson's love of truth or his impartiality upon those matters that have been submitted to his experience, but only his biased opinion regarding this, the most ancient of all wisdom, "the science of the stars."

THE AUTHOR OF L. OF E.
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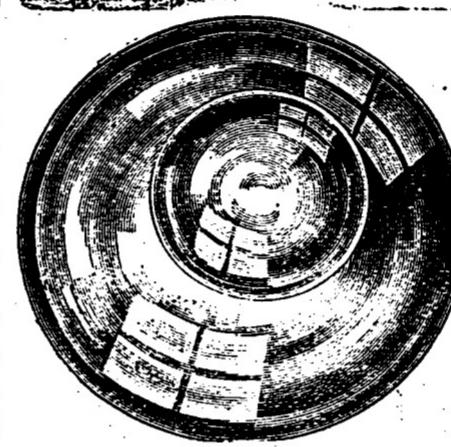
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BY D. D. HOME.

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STRONG AND ALERT MY SOUL MUST BE.

By MARY E. EVEREST.

Jesus! lover of my soul,
To thy arms I cannot fly,
On myself, my womanhood,
Simply, solely, I'd rely;
When the waves of sorrow rise,
And the billows round me roll;
To resist will make me strong,
And but beautify my soul.

In no saviour would I hide,
Cowardly indeed 'twould be,
Till the storm of life is past,
Just to hide myself in thee.
No, I'll battle on, until
I am past the struggling tide,
Then into a haven's rest.
Loving friends my bark will guide.

Want of refuge have I none,
Strong, alert, my soul must be,
Helpless would I be indeed,
If I only hid in thee;
Mine is not a coward's fear,
Frightened to be left alone;
And support and comfort, too,
Must be tendered by my own.

If my trust on thee was stayed,
And my help from thee I bring,
Then I'd raise the craven's cry,
In the shadow of thy wing;
Cover my defenseless head,
But I cannot, no my soul!
In thyself, find trust and help,
As the seething billows roll.

In thy life, oh Christ, I find
Lessons of unselfishness;
And 'tis sweet to have the power
To decrease this world's distress.
When thy hand imparted strength,
Pain and suffering oft relieved
As a giver thou wast blessed
More than he who all received.

Just and holy was thy life,
Mine is incomplete and weak;
Yet I'm not a sinner vile,
Else the truth I would not seek.
Of thy grace I nothing know,
For thy favor's naught to me;
Only as the good rejoice
In the good around they see.

As thy grace so plenteous is,
Let it dry some falling tears;
Hush the dismal cry of woe,
As it echoes through the years.
Grace to pardon all my sin,
Rather would I have less pain:
I will bear my sins myself,
If for some one, joy I'll gain.

Let the healing streams abound,
Pain and sickness walk this earth,
Thou must feel, as thou art man,
For man's sufferings, from his birth.
Pure within, indeed I'd be,
And each longing of my soul,
Is that sweetest Purity,
May my being rule, control.

But I cannot ask of thee,
Make me pure indeed, within,
For thou can't not do it, nor
Hast thou power to pardon sin.
As example, loving, good,
Thou hast influence great to-day,
And thy life's unselfishness,
Points to some a better way;

But thou art not life's great head,
Life is on a grander plan,
Than to think its fountain springs
All are centered in a man.
What is good of thee I'll take,
Cherish it within my heart,
Thou art man, and I am man,
And of life, too, I am part.

So, thou lover of my soul!
Though to thee I cannot fly
When the storms of sorrow rise,
And the waves beat strong and high,
I have this to comfort me,
Though on rocks I may be tossed,
And feel slipping out of depth,
Even then, I can't be lost.

And I'd rather battle on
For myself than trust to thee,
Feel I'm doing all I can,
Than a lazy coward be.
I expect when life is done,
And its stormy billows past,
To be met by those I love,
When my bark is beached at last.

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BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Abraham Lincoln the Liberator: A Biographical Sketch. By Charles Wallace French. New York and London: Funk & Wagnalls. 1891. pp. 398. Price, \$1.50.

Many of the biographies of Abraham Lincoln are chiefly historic of the events which occurred during his public life in which he appears as the principal character. Mr. French produces a work in which the personality of Lincoln is kept constantly in view, and in which prominence is given to facts and surroundings only as they manifest and illustrate the character and career of the man. Mr. Lincoln was a unique as well as a great personality, and his biographers have not lacked for material. Mr. French has studied his subject carefully, and the result of his researches show discrimination and candor, as well as, to quote his own words, "deep reverence and love for the great man 'who, though dead, yet speaketh'."

"The angularities of his [Lincoln's] character," says this biographer, "often overshadowed his great merits, but the verdict of history is unaffected by many of the characteristics which were most evident to his associates. His greatness grows as time passes by, and his character is better appreciated."

From the last chapter, which relates to Lincoln's religious views, this extract is taken: "Mrs. Lincoln once said to Mr. Herndon: 'Mr. Lincoln had no faith and no hope in the usual acceptance of those words. He never joined a church; but still, as I believe, he was a religious man by nature.' He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature and he was never a technical Christian" (Herndon's Life of Lincoln, p. 444). Herndon is further quoted as follows: "The world has always insisted on making an orthodox Christian of him and to analyze his sayings or sound his beliefs is but to break the idol. It only remains to say that whether orthodox or not, he believed in God and immortality; and even if he questioned the existence of future eternal punishment, he hoped to find a rest from trouble and a heaven beyond the grave." As Mr. French says, "The world was his church. His sermons were preached in kindly words and merciful deeds."

Why She Became a Spiritualist. Twelve lectures delivered before the Minneapolis Association of Spiritualists. By Abby A. Judson. November 30, 1890—March 15, 1891. Minneapolis: Alfred Roper, pp. 263.

Abby A. Judson is a daughter of Adoniram Judson, the celebrated missionary to the Burmese Empire, and of his first wife, also a missionary, Mrs. Sara Hall Boardman Judson. This daughter was born in Burmah in 1835. She was educated in this country and was a teacher in New England colleges and seminaries. She founded the Judson Female Institute, which she conducted from 1879 to 1890. In 1887 she became a spiritualist. She says that she "used to try to be happy. She is now happy without trying to be so."

In this volume the author gives a brief sketch of her life, "so that all who are interested in Baptist missionary work and all who have been her pupils since she began to teach, in 1853, may know that it is indeed she who has become a Spiritualist and a worker for the cause of Spiritualism."

The lectures relate to Spiritualism, its evidences and teachings, how to investigate it, unreasonable dogmas, the future religion of the world, etc. The work is a valuable contribution to the literature of Spiritualism, and one in which Spiritualists will be interested. The poem "There is no Death," written by J. L. McCreary, is reprinted on page 92 and credited to Edward Bulwer Lytton. In the next edition this mistake will doubtless be corrected by the author.

MAGAZINES.

The June number of the *Phrenological Journal* opens with an article on Von Moltke, a portrait of whom makes the frontispiece of this number.—*Hall's Journal of Health* for June is full of information in regard to health, causes of disease, and how to be beautiful. "Hints for Hot Weather," the first article, is sensible and timely.—As thick as roses in June are the good things in the June *Wide Awake*. It

has beautiful illustrated poems, fine pictures, some of them very funny, stories, original anecdotes and letters from the children. A beautiful romance is contributed by Annie Bronson King under the title "This way went the Lady Mary to Paradise."—The *Homemaker* for June has among a number of valuable papers one on "The Little Wives of India," from the pen of Emma Brainerd Ryder, M. D., a New York physician, whose work in Bombay on behalf of the women of India has been most efficient. The article with its illustrations is from the advanced sheets of a work soon to be published in India. A sadder picture than this of the women of India was never given to the world. It is an exposure in plain language of the infamous treatment of child wives among a people who seem to have no respect for women.

The second number of "Annales Des Sciences Psychiques," a bi-monthly published in Paris, contains a translation of an article by A. Schrenck Notzing on "Telepathy and Clairvoyance according to Contemporary Works" occupying thirty-one pages of the number and being a very full résumé of the results of observation and experiment in the psychical domain. There follow two cases of "vision" or "dream" of death partly verified by Dr. Ch. Richet; "Experimental Telepathic Hallucinations" contains two cases of voluntary telepathy, one the case of Miss Verity taken from "Phantasmagoria of the Living" and the other one contributed by Baron Schrenck. Other articles are "Two Observations of Presentiment" taken from the recent work of Dr. Liebault, "Therapeutic Suggestive"; an "Old Case of Lucidity" from "Le Sommeil Magnetique" by M. H. Delage which was published in 1856.

Mr. Benj. R. Tucker, of Boston, will publish very shortly Grant Allen's latest novel, "What's Bred in the Bone," which took the \$5,000 prize awarded by London "Tit-Bits" for the best work of fiction. Mr. Tucker also announces, for early publication, a translation from the German of "The Rights of Women and the Sexual Relations," a work by the famous German-American and revolutionist of '48, Karl Heinzen.

"The Season" for July, just out, is one of the most delightful publications of its kind to be found. This number is unusually well filled with very appropriate costumes for the Summer months. The colored plates show the very latest designs. The International News Company, 83 and 85 Duane Street, New York.

David Starr Jordan, the newly appointed President of Stanford University, will have an article in "The Popular Science Monthly" for July, on the "Colors of Letters," giving his own experience with these peculiar psychological phenomena.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

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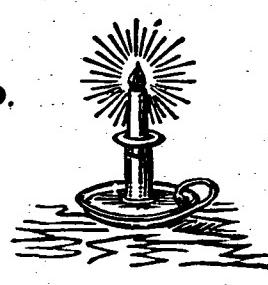
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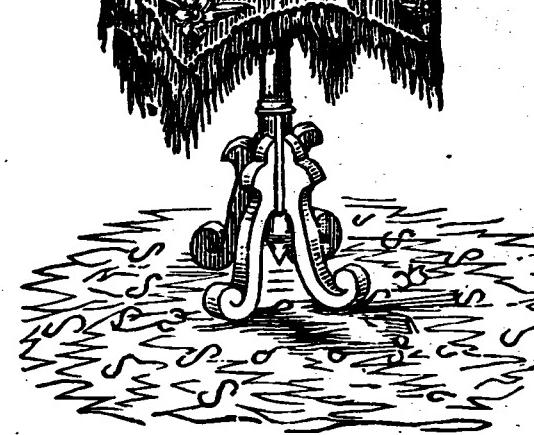
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We hide us safe indoors.

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breath;

Our motto this: "Let well enough alone!"
We burrow, dim with dust, nor wait for death
To hide us 'neath its stone.

There are who lift their faces to the sky,
Sun-fronted, sun-illumined, strong of hand;
We tremble as their earnest ranks go by
To labor in the land!

They sow, they reap, they do, they even dare!
We hinder, cautiously, not overmuch,
Laying a hand on progress here and there
To thwart her with a touch.

We're very careful souls; we would not see
This venerable order pass away;

The hoary past is what it used to be—
A pattern for to-day.

Yet should the loud reformer chance to win,
And should the world at last by him be led,
We careful souls would hold it then no sin
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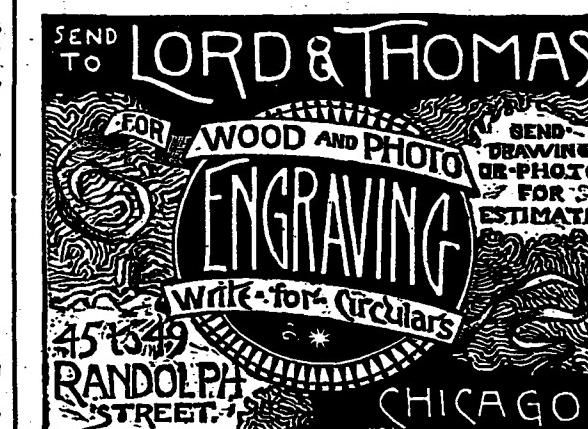
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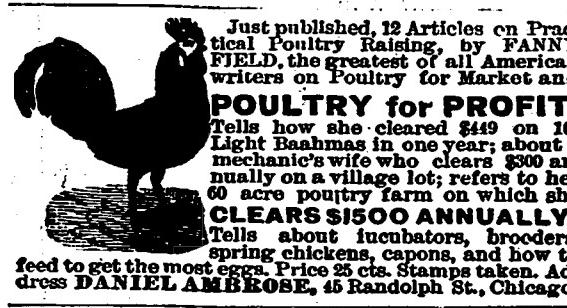
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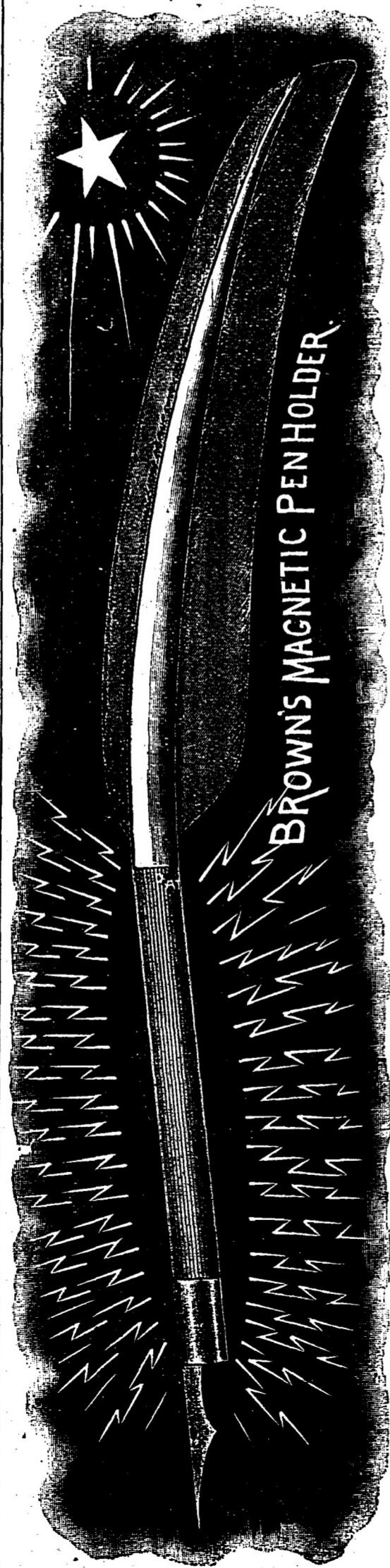
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"B" stands for Baccarat just now and brings the blush of shame to the cheeks of all good Englishmen, who realize that for ways that are dark and tricks that are vain the Prince of Wales beats the Chinaman with whom it is in verse recorded Bill Nye had a serious unpleasantness over a game of cards. "B" stands for Briggs, who has put the Presbyterians in a perplexing predicament; and also for Brooks, whose theological soundness is doubted by many Episcopalians. "B" stands for Bundy too, who has innocently and often stirred up an agitation when he only sought to be loyal to Spiritualism. But he has the satisfaction of knowing that all these mental collisions have helped to clarify the truth; and that Spiritualists and the public generally are growing into a realization of this

more and more every day. "B" also stands for better, an adjective which describes days in store for psychical science and Spiritualism.

"B" stands for bread, and likewise for butter. I can get on very well without the butter but my paper-makers and printers will boycott me if I don't furnish it to them; and this brings me naturally to speak of what always fetches a glow of pleasure to him who has one presented, to-wit: Bills. I am always so busy striving to make for you the biggest, broadest and best paper I can that I often forget the bills many of you owe me—until some faithful assistant enters from the counting room, and de-polarizes the magnetic harmonies of the sanctum, scattering them from Boston to Bengal, by suggesting that as there is a considerable amount due the office by delinquent subscribers I had better take time to think about sending them bills or writing a gentle reminder thereof for publication. Now I am sure you don't want me to think that this particular source of inharmony is to persist. So, will not those of you who feel this preaching is directed to you personally, and for good and sufficient reasons, please try your level best to get me in your debt once and see how good it will seem. Unlike the Prince of Wales, I don't play cards for money and have no Wilson from whom I can borrow a million. Those who are paid in advance for THE JOURNAL will, I am sure, do as is their custom, send in new subscribers continuously. As I am reading proof, entertaining visitors and overseeing the general affairs of the office while writing this last word before going to press, I hope you will overlook everything except that I should have what is due me and also your cordial and kindly coöperation all the time.

LOST IN THE FINAL SHUFFLE.

The bill making it a misdemeanor punishable with fine or imprisonment or both to personate the materialized spirit of a deceased person or to present such a materialized form by trick or device for profit or gain or in anticipation thereof, was finally swamped, with scores of other important measures, for want of time. The two branches of the legislature had jointly agreed to close the session on June 12, and nothing but a failure to get through imperative appropriation bills could have prevailed on the worn-out members to agree to a prolongation of the already too lengthy session. The failure of this bill is in no sense a defeat for the measure. The fault if any lies with the editor of THE JOURNAL in that he did not cause the bill to be introduced earlier in the session and then take the trouble to go with it and explain in person the necessity of its passage. He has to thank the opposition for valuable assistance in securing the attention of legislators and their final support of the bill. The arguments, letters and protests against the measure increased the votes for it. A gentleman thoroughly familiar with the personnel of the House and its attitude toward the bill wrote a letter to a friend after the legislature adjourned which has been shown us with permission to use. As it expresses the sentiments of a large majority of the House of Representatives and will save us from more extended comment it is herewith published, as follows:

If legislative bills always passed, or failed of passage, on their merits, a better than Bellamy's millennium would be at hand, even at the door. But it is far otherwise, even in the shadow of the Lincoln monument at the state capital. Among the really excellent bills that were lost in the grand scramble during the closing hours of the late session in the House none is more to be regretted than that which makes it a misdemeanor for anyone to personate the materialized spirit of a deceased person by fraud for gain. There

was considerable opposition at first, but as the bill and its purpose became understood objection melted rapidly away till, if a final vote could have been reached, it would have passed the House much more strongly than it did the Senate. One member of the Judiciary Committee of the House, who was at first opposed, said that if Mrs. Jennie Moore could have been on hand with her fraudulent séances early in the session there would have been scarcely a vote to record against the bill.

The bill was simple, carefully drawn, and not liable to abuse. I am certain, from personal canvass and observation, that if half the attention given to this matter in the last few days of the session had been bestowed earlier the bill would have gone through its final stage with a rush.

Though swamped at last, with many other good measures, in the whirl and confusion of the closing days, the effort was, after all, a triumph for Col. Bundy and the better element among the Spiritualists, as well as for open-minded and fraud-hating people of all beliefs, for it shows that when the issue is made clear and simple, there can hardly be two opinions among thoughtful people as to the propriety of the proposed enactment.

It is all right to raise the dead (yea, even to "raise the Devil," now that he is dead), but, when professional fakirs play upon the tenderest and most sacred sentiments of the human heart, and themselves personate the materialized spirits of the departed for gain, it is high time to stick a pin there and see who will wince. It will be a short job to enact such a law at the next session.

The editor of THE JOURNAL had the pleasure of meeting in this city, Monday last, an old army comrade, General John W. Noble, secretary of interior. They had not met since parting in Arkansas in 1863. General Noble's curly brown hair has turned white, but still has the curl, and his eyes retain the same lustre and wonderful expressiveness of twenty-eight years ago.

In those old days General, then Lieutenant, Noble impressed everybody with a feeling that he had a tremendous reserve power and would be heard from when more dashing and brilliant contemporaries had exhausted their stock and passed into obscurity. This has proven the case; and to-day he has the same power in reserve, and his intellectual and psychical resources have grown with his years.

The twenty-second annual meeting of the Cleveland Progressive Lyceum will be held at Dover Park Picnic Grounds, Sunday, June 28, 1891. Fare for round trip from Cleveland 30 cents; children under twelve years, 15 cents. Special train leaves Nickle Plate station on Euclid avenue at 8:30 a. m., and from Broadway station at 9 a. m. Returning, train leaves the grounds at 6 p. m.

Mr. and Mrs. Perkins, of San Francisco, are in the city en route to New Jersey and New England. Both are mediums, it is said. Mrs. P. a trance test medium and Mr. P. a test medium and healer, also a lecturer. They are domiciled at 852 West Madison street.

The National Editorial Association convenes in annual session at St. Paul, July 14-18. The editor of THE JOURNAL is one of the delegates elected by the Illinois Press Association, and he expects to attend.

A. B. Richmond to May Bangs: "Dear Friend—... I hope to see you and Lizzie at Lily Dale this summer."

DR PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.



Would rather be without bread
BISHOP'S RESIDENCE, Marquette, Mich., Nov. 7, 1889.

The Rev. J. Kossbiel of above place writes: I have suffered a great deal, and whenever I feel now a nervous attack coming I take a dose of Pastor Koenig's Nerve Tonic and feel relieved. I think a great deal of it and would rather be without bread than without the tonic.

CURED AFTER THIRTY-TWO YEARS.

MILWAUKEE, May 25, 1887.
REV. KOENIG:—I am personally acquainted with a man who (in the year 1855, then forty-four years of age) commenced to take your medicine for epilepsy, which he had had for thirty-two years. The attacks which he had suffered every four weeks diminished as soon as he took your medicine and disappeared entirely since August, 1880. The man is so healthy now that he can attend to his business without fear. By this wonderful cure a large family has been made happy, and of this he is convinced and gladly testifies.

REV. PATER AEGIDIUS.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

COENIG MEDICINE CO.,
50 West Clinton, cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.

Price 63 per Bottle. 6 Bottles for \$5.



THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, JUNE 27, 1891.

NEW SERIES—VOL. 2, NO. 5.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

An attempt was made to silence Prof. Max Müller as Gifford lecturer at Glasgow, but the effort failed even in that stronghold of orthodoxy. The Glasgow Presbytery threw out the charge of heresy by a vote of seventeen to five, and the General Assembly at Edinburgh dismissed the appeal which was then made. The professor will soon publish, under the title of "Anthropological Religion," the course of lectures which he is now delivering.

The widow of Capt. Burton has burned the manuscript of a book which her husband translated from the Arabic and left her to publish as a source of income to her and for which a publishing house offered her £6,000. The work is described as "spicy," and was regarded by Lady Burton as unfit for publication. "Not for £6,000,000," she said, "would I have risked its publication." As the New York *Press* observes, even the men who yield to the temptation to buy or read such publications will applaud her course as in the highest degree noble and honorable. Possibly in the greater wisdom of another world in which moral responsibility is seen with a clearer vision than in this the shade of her husband is also smiling approval and regretting only that he cannot change his fame for such as hers will ever be.

Reports differ as to the work of Father Mollinger, the Troy Hill priest whose peculiar power is now a theme of newspaper sensation and comment. The Pittsburgh *Commercial-Gazette* says: "If the newspapers only recorded the failures of Rev. Father Mollinger as liberally as they do his successes the annual pilgrimages to Troy Hill would very soon dwindle to nothing if they did not cease altogether." The Philadelphia *Times* has this to say: "Pathetic, indeed tragic, is the disappointment of the halt, the maimed and the blind who have journeyed to Pittsburgh to Father Mollinger and have not been made whole. If faith were all that were needed these people ought surely to find the relief which they seek." Father Mollinger has visitors from every part of the country, suffering from a great variety of ailments. The priest is a regular physician, and he combines his priestly and medical functions, religious superstition and druggists' prescriptions, in a way that appeals powerfully to the ignorant class of invalids. He shows sacred relics, such as a piece of the "cross of Christ," to his patients and stimulates their faith in his power as a healer. Then he quietly writes out a prescription to be filled at a drug store. Father Mollinger asks nothing for his services, but a table covered with money left by previous patients greets the eye of the ailing visitor. The priest's séances before the crowds of invalids in his churchyard are a picturesque feature of his daily programme, for here he appeals to their imagination through the power of religious forms and symbols. The afflicted ones also visit the shrine of St. Anthony, and after touching the saint's statue they rub their eyes, ears, face or other parts of their bodies according to the nature of their complaints. Some of the papers state that his per cent of cures is

less than that recorded by the average medical practitioner, but this is probably conjecture. The local newspapers already report some remarkable cures. Father Mollinger's bearing is described as that of a man extremely kind and sympathetic by nature, and he seems to possess simple faith and piety in large degree. He thus easily enters into the sympathies of the patient and by the reflexive influence of the laying on of hands and the magnetism of the personal touch, all accompanied by the divine invocation he works upon the imagination and the vital energies at the same time. Whether he does or does not intend by this to leave the impression that the result is accomplished by some superhuman power, the effect on the superstitious mind is the same, and therein is the unfortunate aspect of the case.

The Emperor William, at Bonn, some days ago responded to a toast to his health at the beer commers held to open the summer session of the University, and praising German student life, said: "It is my firm conviction that every youth who enters a corps or beer-drinking and dueling club will receive the true direction of his life from the spirit which prevails in them. It is the best education which a young man can get for his future life, and he who scoffs at the German student's corps does not penetrate their real meaning. I hope that as long as there are German corps students the spirit which is fostered in their corps and which is steeled by strength and courage will be preserved, and that you will always take delight in handling the dueling blade." This remarkable speech by the Emperor was applauded to the echo by his youthful hearers. The Emperor remained among the beer-drinkers and song-singers till near midnight, and then withdrew with his brother-in-law, Prince Adolph of Schaumburg-Lippe, amid a scene of great enthusiasm. As a German writer says the Emperor's speech came from a man who desires to grow plenty of "kanonen-futter" — food for cannons. Think of such a man claiming to be a disciple of Christ!

A Christian minister, C. W. W., writes to the *Christian Register*, under the heading "To Clerical Travelers," as follows: "It may not be generally known by the ministers of our body that, by the terms of the Interstate Railroad Law, all clergymen in good and regular standing may be granted half-fare tickets where the journey extends over two or more states. The Vanderbilt lines, and possibly some others, refuse this privilege to the clergy; but it is in general practice in the West, especially over long routes of travel. For instance, the Canadian Pacific Railroad sells to clergymen and their families a half-rate ticket from Boston to San Francisco, all rail, via Montreal, Chicago, St. Paul, Winnipeg, Victoria, Puget Sound, Tacoma, and Portland, Ore., for \$52.70, with a further reduction in case the steamship route is taken from Victoria to San Francisco." It is natural of course for preachers, like every other class of men, to take all the favors that are offered them, but what reason is there in a railroad company granting to preachers and their families half-fare tickets when lawyers, physicians, teachers, merchants, mechanics, and even the poorly-paid day laborers, have to pay full fare? Why should a

preacher who, like Talmage, receives \$10,000 a year, or one who receives \$1,000 or even \$500 a year, be granted a privilege by a corporation or company that is denied the man who by manual labor can earn only \$1 a day? Judge Cole, of Iowa, once said in substance that the clerical profession is the best paid of all the professions in proportion to the talent required or possessed by it; yet its members expect not only half-fare rates in traveling, but reduced rates in many of their business transactions. Probably the custom is due primarily to the old superstitious reverence with which the ministerial office has been regarded, and secondarily to the expectation of advantages in return owing to "the pastor's relation to his flock" and his influence in a community. In a country where church and state are separate, why should "interstate railroad law" discriminate in permitting the sale of half-fare tickets in favor of clergymen, and against men and women of other professions and avocations? Why are clergymen, more than Spiritualist or Free-thought lecturers, entitled to the privilege of traveling at half-fare rates? If the business of clergymen is to advocate justice and oppose injustice, why do they not denounce this unjust discrimination instead of encouraging it and profiting by it? Will the *Christian Register* please answer these questions, or refer them for reply to C. W. W. (Rev. C. W. Wendte) from whose printed letter the above extract is taken?

In an able and discriminating article on Herbert Spencer's philosophy, printed in the *Herald* of this city, Mrs. Caroline K. Sherman says: What he does affirm is that behind all manifestations, either of matter or of mind, there is a power manifested; that the nature of this power cannot be known, yet its presence is the absolute fact without which there could be no relative facts. It is the unknowable reality hidden under all the changes of phenomena. The special emphasis which Mr. Spencer has given to the unknowable and the important part which it plays in his writings has justly earned for him the title, the *Corypheus of Agnostics*, or the master of those who do not know. The epithet, however, is misleading, since the unknowable which he posits at the base of his system is no empty negation, powerless and insignificant. It is, on the contrary, a metaphysical entity, full of energy, the source of all life and being. Instead of denying a permanent first cause, he affirms it, and offers a rational basis for religious belief. That atheistic or materialistic tendencies are not the necessary results of Mr. Spencer's influence is evident from the fact that many of the most intelligent students of Mr. Spencer still hold to a belief in God and immortality. It is claimed that more of his works are sold on this side of the Atlantic than on the other, and that in the United States his works have been read and studied more thoroughly in Chicago than in any other city of the Union. Judging from Chicago students of Spencer, many of whom are clergymen or well-known members of churches, it is safe to say that Mr. Spencer's writings, so far from leading to infidelity and crude materialism, stimulate the zealous soul to grapple with the difficulties which the modern time offers and to rest satisfied only when the best possible solution of these problems shall have been given.

WHAT IS REAL?

While insisting on fair dealing all around, accurate observation under conditions admitting of the fullest exercise of the senses, and conscientious record of all circumstances attending experiments or manifestations, we also insist with no less emphasis upon the importance of avoiding dogmatism. One often sees, or hears accounts of, manifestations which in part are not what is assumed for them, but this is insufficient reason for rejecting them in their entirety. Right here is a serious blunder made by many excellent people and keen observers; their abhorrence of deception is so stimulated by exhibitions of trickery that they cannot bring a truly scientific spirit to an analysis of the case as a whole. Insane patients and sick people are often detected in shamming, but this does not in the opinion of the medical practitioner warrant him in declaring the insanity a pretense, nor the illness a make-believe.

We desire however to say, in passing, that nothing herein is to be taken as a plea in extenuation of the offense of fraudulent manifestations, nor in support of the demoralizing practice of patronizing notoriously dishonest mediums—a practice than which nothing can be more detrimental to the seeker or hazardous to the welfare of Spiritualism. We are simply discussing the matter here from a philosophical and scientific point of view. For scientific purposes innumerable things may be handled by those trained for the work without danger and with final benefit to the public, which if indiscriminately meddled with in the raw by the untrained, would bring disaster in many instances and confusion in all.

The objective phenomena of Spiritualism have been a fruitful source of contention and error among Spiritualists from the inception of the modern movement; and comparatively little progress has been made in their study. The reasons for this are patent to the intelligent observer and need not here be dwelt upon. The next ten years will show vastly more progress than the past forty.

Among the many letters brought out by a late article in THE JOURNAL, the following from a lady of more than average intelligence and experience is given:

I was attracted to an article in THE JOURNAL of May 30, in which Mrs. Duffey says: "I have yet had no reason to believe that there is any genuine slate writing, or spirit materialization either." I was at one time much in this frame of mind myself, but am now convinced that materialization is a fact. At one time I sat in a number of séances with one who was evidently a very strong medium and at the same time a very tricky one. At one séance where there was much trickery, I was called into the cabinet and saw the medium tricked up to represent a friend of mine. I knew this was the medium and said something to him to that effect. He answered me and said: "I can't help it, the spirits make me do it. This man I represent says his name was Bill, that he died in a fit, and that his wife was your oldest brother's sister-in-law." All of which was unknown to any one in the room but myself. While the medium was speaking to me I distinctly saw beyond him, crouching in the corner, with his hand held out to me, a small, slender, colored man who I at once recognized as a friend, a judge from Hayti, who came to New Orleans on business and died here. He was a Spiritualist and had promised me before he passed out to come and see me at the first opportunity. Later this same spirit came through George Cordingly, and spoke of seeing me in the box at the other medium's, and told me that his "withered flowers were blooming in heaven." This remark referred to a bouquet of roses I sent him a short time before his death, and which, all dry and withered, were placed in his casket by his sister-in-law. He would allow no one to touch them while he lived, always saying, "Keep your hands off. Those flowers are not for you; Madame —, my good little friend gave them to me. If they wither they will bloom again in my memory."

The paraphernalia worn by the personator shows conclusively the premeditated nature of the deception. The plea "I can't help it" cannot be accepted as relieving him of responsibility. This on the moral side of the question, the one not now under consideration. The narrative on its face seems to prove the cabinet operator clairvoyant possibly, impressionable and clairaudient probably. The evidence is not conclusive as to the objective nature of the colored man crouch-

ing in the corner. Those of us who believe such manifestations possible will rather incline to the opinion that the lady actually saw a materialized form; others will believe it a subjective vision. The corroborative testimony of the slate-written message does not clinch the evidence beyond question. We could cite numerous instances where through automatic writing and independent slate-writing similar confirmations of the settled conviction of the sitter have been obtained, and afterward it transpired that the materialization was merely a personation. How far these independently written messages are sometimes colored by the sub-conscious mind of the sitter no one can tell; neither can it be absolutely proven that they are always the work of a discarnate spirit.

That these obstacles and uncertainties exist does not to the reflecting and undaunted mind bring discouragement or suppress zeal. Rather are such difficulties powerful incentives to further researches and redoubled efforts to make headway in mastering the complex and subtle problems of the wonderful psychological field, whose exploration has already developed such magnificent results as a whole, however incomplete and unsatisfactory in detail.

THE GAMBLING PAUPER PRINCE.

Rev. Dr. Parker, of London, in some comments upon the ever-to-be famous case of Sir William Gordon-Cumming against Wilson and others, said: "Without disputing the verdict, it is, impossible not to feel that Sir William Gordon-Cumming was very meanly used, and not the least by those chiefly responsible for the gambling and so-called hospitality. Why all the bother about cheating, when the game itself is a complete fraud?" The evidence was not of a character to exonerate Gordon-Cumming from the suspicion of cheating at baccarat, but it should be remembered that not he, but Wilson and others were on trial—on trial for slandering Sir William by accusing him of having cheated at baccarat, and that the theory of the law is that he who charges another with a criminal act must prove the fact, not the suspicion of crime, or himself be held guilty of libel. There were many circumstances of the trial, such as the continual presence of the Prince of Wales upon the judicial bench as an expression of sympathy with the Wilsons, and the delivery of an inflammatory address to the jury after the lawyers had concluded their speeches, by General Williams, private secretary of the Prince, who also occupied a seat on the bench during the trial, together with the general character of the witnesses who testified against the plaintiff, sufficient to raise strong doubts as to the justice of the verdict. The charge of Lord Chief Justice Coleridge to the jury was more of a speech against Cumming than an impartial summing up, and a judicial statement such as the case and the occasion demanded. Some of the references in the charge showed not only partiality, but flunkeyism to the Prince of Wales worthy only of a lackey.

What has excited the most interest and the greatest indignation is the admitted fact that the Prince, "the first gentleman in England," the future king of England, the future "head of the church" and "defender of the faith," is not only an habitual gambler, but one who constantly carries about with him what is commonly known as a gambler's "lay out." The evidence was brought out in the trial that the Wilsons reluctantly consented to the game of baccarat in their house only because the Prince demanded it. They could not disregard the wishes of so distinguished a personage. That the public have until lately been ignorant of the failings of the heir-apparent will not be affirmed by anybody.

For years it has been generally known that he was a gambler and libertine and that he drank more than was good for him. It is only when the facts of his life become a matter of legal record that they seem to disturb greatly the English public. Now the Prince is in disfavor, but he is no worse than he has been for years. When he drove up to the Ascot races the other day, with some of his "noble" friends, some of the crowd, which was a respectable one, cried out,

"Have you brought your counters with you?" The Prince and his companions were extremely surprised and indignant, but such salutations of familiarity and contempt will probably not be uncommon in the future.

The shame is that such a worthless fellow has been made by the accident of birth and inherited rank so conspicuous a character. There should be some charity for him. He seems to have inherited the worst traits of his weak-minded, gross, sensual Hanoverian ancestry. His sisters are cultivated and refined women; indeed Victoria, the German empress, is a woman of strong intellectual qualities and of high moral worth, but the Prince of Wales is deficient in mental vigor, has no interest in literature, science or political economy, and cares nothing about social or governmental reform. He lays corner stones of churches, but knows nothing about religion, and although a field marshal, he could not perform even the duties of a corporal. Betting, gambling, drinking, and associating with prostitutes, or women of tastes like his own, seem to be his main objects in life, which have been determined by his bad natural inheritance and by the numerous temptations which his position and surroundings offer. He resembles in a great many respects George IV. A system of government which requires an honest and industrious people to support such a pauper—a man who never did a day's work in his life—in magnificent style, is in need of reform. But aristocracy is still strong in England, as shown by the manner in which, after Gordon-Cumming had been disgraced, the government resorted to mere trickery to save the Prince of Wales from censure.

Both his mother and his long-suffering wife, whose virtues have endeared them to the English people, are doubtless in need of all the sympathy now silently tendered them, for human nature is the same whether clad in homespun or in royal robes.

CONSISTENCY.

Spiritualists very properly reject the orthodox scheme of the universe and decline to credit man-made dogmas as of God. They believe in evolution and do not limit its workings to the physical world. They hold death of the mortal body to be a necessary and beneficent step in the progress of the spirit; that, in fact, there is but one world, with no hiatus at the grave. With varying ability, judgment and temper Spiritualists oppose orthodox theology and do not fully fellowship the so-called liberal sects. Now why should the obsequies of those who have taken the next step in the eternal march be so generally conducted by orthodox or semi-orthodox ministers? An individual passes on after ten, twenty or thirty years' profession of Spiritualism and antagonism to church creeds. He held in utter abhorrence the doctrines of Calvinism; he rejected in toto the theology of Wesley. In very many cases the family shares in the views of the departed, yet no sooner has the breath left the body, and before the spirit has adjusted itself to new conditions, than is haste made to engage the services of some preacher who, if he believes the creed he professes, believes the departed has gone into eternal torment, or, if loaded with too much native tenderness for that, feels that the deceased though a Godless creature and a vile sinner may have an infinitesimal chance through after-death repentance. What a depressing, inconsistent funeral service is the result. What a libel on consistency, on Spiritualism, on the faith of him over whose clay is being uttered what to him is false—mere superstitious mummary! And this we say with no disrespect to the minister or his sect. He is consistent. He is but doing an act of humanity, by request. The onus of the funereal farce rests upon those nearest the arisen one.

Than the funeral services of a true Spiritualist properly and consistently conducted, nothing can be more soothing, more beautiful, more hope-inspiring. At such a service one gets nearer to God, and glimpses eternal verities and their glorious possibilities as at no other time. O, the feeling of reconciliation with destiny and oneness with the universal spirit; O, the holy calm, the divine aspirations of such an hour.

How many, many times has the scoffing church-member and the crasse materialist been melted into receptivity and their spiritual perceptions stimulated to healthy life and action by such a scene. And yet you, a Spiritualist, and you another, through the force of habit or under the whip of conventionality, or from the lack of moral courage throw away these rare opportunities to show your consistency and faith in a way so impressive, so heart-searching, so spirit-quicken as to bring the scoffer and the bigot in sight of that rational life beyond the grave and fill them with a respect for your faith and desire to walk with you henceforth rather than to follow the old path. Don't you know you breed contempt by your inconsistency? Don't you know your evangelical friends have a right to doubt the honesty of your professions and the intellectual and spiritual integrity of the one you mourn, when they thus listen to the conventional and orthodox utterances of the Presbyterian, the Methodist or the Episcopalian instead of hearing, as they had a right to expect, the teachings and consolations of your own faith.

When you cannot secure the services of a Spiritualist who suits you, nor of an unsectarian speaker with spiritualistic tendencies, then it were better that you have a simple service with such speech from a friend as may seem fit and as may help those who are present to pay respect to the departed. What is still better, when possible have the one closest of kin and faith say the final word of the one gone before and speak the saving truth to those gathered in the solemn place. We have now in mind a funeral such as this, one which those present will never forget. A loving mother who while faithfully doing her duty as mother, housewife and breadwinner found time to commune with the angels and to bear to mortals the messages and inspirations gathered from higher spheres, came at last to the hour of greatest trial. A refined, gentle, loving woman much that came in her way to do was a sore trial; the continual drafts on her physical strength as well as upon her mental and spiritual resources sometimes wearied her beyond description. She had a son just reaching his majority, a boy who in all things was a joy and support to her. She confidently looked to him as a stay and comfort in those years far ahead when worn out and her work completed she would need some strong, loving, soul close to her, who loved her for her own sake and who would relieve her of all worldly cares. But this was not to be. He sickened while she who was dearest to him was far away. The mother cancelled her engagements and hastened across the continent to her dear boy. Tenderly and hopefully she nursed him, but she could not bring him back to health; and this noble, self-sacrificing woman whose burning words had carried joy and hope to thousands was again smitten. But standing beside the clay that once imprisoned the spirit of her darling, she reached out into the world invisible for strength and help. She found what she sought. With bleeding heart, but clear vision and undimmed faith in God, she bade her friends and neighbors come to the house—not of the dead but of the living. Then there came to that mourning throng a revelation straight from the central throne of Love. The mourning mother was lifted out of herself, and carrying her hearers with her they dwelt for a time in the holy of holies. Through her inspired lips poured the message from the spiritual spheres, and all felt it blessed to be there. A bright, cultured woman, member of an orthodox church and prejudiced against Spiritualism and Spiritualists was among the listeners to the inspired discourse of this mother at the bier of her son. That woman received a benediction of the "Holy Ghost" such as she never got in her church. Not a month ago she said to a friend: "The address of Mrs. —— at her son's funeral was a revelation to me; she brought God nearer to me than ever I had felt Him. I thought of little else for weeks than her appearance, her words, her exalted influence. She did more for me religiously than I have ever experienced from other sources. God is more real and comes closer to my life ever since that day."

Not all can voice the music of the heavens nor so

eloquently portray spiritual verities as did this gifted mother; but in his own way, doing the best he can, and sustained by the faith within, every true Spiritualist can bear such witness at the bier of his beloved as shall make the world better and more hopeful, and reflect credit upon Spiritualism. Let a reign of consistency begin.

WOMEN ON THE BOARD OF EDUCATION.

There is a strong conviction among those who have given careful thought to the subject that the supervision of the public schools can be better intrusted to a mixed board of men and women than to one composed exclusively of men. There is, in the management and care of children in a school, many things that need looking after and that would be attended to by women, though very liable to escape the attention of men. Women are accustomed to children, to providing for their wants, and are quick to discover defects and discomforts that can be remedied. There are more women than men engaged in teaching in the schools of this city and there are more girls than boys attending these schools. Will any intelligent person say that women's knowledge, insight and experience are not needed in the direction of such schools? Women should be consulted in planning, building and furnishing the school house with a view to the convenience and comfort of the children who spend a considerable part of their early life within its walls. Women who have made a careful study of the needs of children and of the methods of education, and who in addition have had large experience in dealing with children are equipped and fitted as fully as any men can be, to say the least, to judge wisely in regard to the questions that come before school boards. There are often complex and perplexing difficulties that arise in the discipline of schools, especially in the primary grades, which woman's sympathetic knowledge and peculiar tact would help to solve. In cities where women serve on school committees teachers are almost unanimous in the expression of their approval. Women teachers say that upon some questions which come up in school pertaining to the health and morals of the pupils they can talk more freely to one of their own sex, a fact which is no small advantage. Women should have a voice in the sanitary regulation of school buildings everywhere. In fact one half the members of a school board in every city should be women—women of education, experience and practical good sense. It is now asked of our new mayor that he re-appoint Mrs. Mitchell, who has done such faithful service and whose term now expires, and also appoint two more women, as he has eleven vacancies to fill. Miss Barnard is urged to fill one of these vacancies; she has been a teacher in Chicago forty years and has now retired, and certainly her experience would fit her admirably for the position. Mrs. Flower is the third candidate. We hope to see them all appointed.

A USEFUL SOCIETY.

The Children's Aid Society of Chicago, which was organized in 1890, is doing what it can to meet the necessities of a great city which has outgrown its early methods of charity. The object as expressed in its charter is "to improve the condition of poor and destitute children." This it does by securing places for them in respectable families, where proper care and training may prove their salvation and make them a blessing to those adopting them. Misfortune, sickness and death are constantly throwing upon the world children not only pure and innocent, but of good tendencies, who, left to the influence of the street are likely to become a burden to society, but if cared for and directed before they are tainted with bad habits, can be saved to themselves and to the world. Thousands of homes all over the West and Northwest are waiting to receive these homeless children, while the number of such children in this city is extremely large and constantly increasing. It is said that hundreds are being born every week in the various hospitals, both public and private, who are given away or disposed of by cruel or criminal methods.

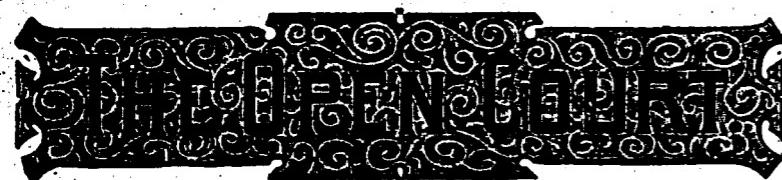
The Children's Aid Society commenced the work of handling children in January, 1891. In the first quarter, according to its report, sixty-four were received, including four young mothers with their infants, and only six remained on hand at the end of the quarter. The treasurer reported the expenses for that quarter \$1,624.25. Mr. Glen, secretary of the society, writes us that since its report was prepared "there have been thirty-five added to the number of children and child-mothers who have been rescued and placed in good homes. We have learned that the Philadelphia society has been looking after these young mothers for about a year and finds that to be a very important and encouraging part of their work, inasmuch as nearly all the girls abide, with their infants, in the homes where they are placed, and thus both infant and mother are rescued."

The society states in its printed circular that it has on record over two hundred applications for children of all ages, from infancy to the age of fifteen, to which additions are constantly made, and that daily reports of children needing homes are received from various sources, especially visitors and missionary workers of the older societies working cordially in co-operation with this new organization. The Children's Aid Society asks for contributions of money to help carry on its work and increase its usefulness. Since it is much easier and cheaper to protect society by preventing children from becoming paupers and criminals, than by supporting the one and punishing the other, the society is evidently one which appeals strongly to humane men and women who are able to assist it. The president of the society is Harvey B. Hurd; and its headquarters are at 204 Dearborn street, Honore Building, room 44. All remittances or pledges should be sent to D. J. Harris, care of N. W. Harris & Co., Bankers, 163 Dearborn St., Chicago.

Under the influence of religious zeal men are sometimes as ferocious as wild beasts. This fact finds illustration in a recent act of the peasant inhabitants of a Russian settlement. According to a dispatch from St. Petersburg, the schoolmaster of the Tersk District had, by his liberal ideas and teachings, excited the religious opposition of the peasants who saw in a power which they considered inimical to the conservative views which they had been taught and the interests they deemed it their duty to protect. They accordingly held a meeting, and as a result they dug a mine under the schoolhouse. During the morning session, when the room was filled with children, they proceeded to fire the train. A tremendous explosion ensued and the building was completely wrecked. The noise at once attracted a crowd, and busy hands soon set to work to bring the wounded and dead children from the ruins. It was found that ten children were killed outright and twelve others had been very seriously wounded. Some of the latter, it is feared, will not be able to survive the injuries they received. By a singular coincidence the schoolmaster, against whom the whole affair was plotted, and whom it was sought to remove, escaped unhurt.

The lover of moral beauty, struggling through a world full of sorrow and sin, is surely as much the stronger for believing that sooner or later a vision of perfect peace and goodness will burst upon him, as the toiler up the mountain for the belief that beyond crag and snow lie home and rest. For the other side of the picture, who shall exaggerate the deadly influence on personal morality of those theologies which have represented the Deity as vainglorious, irritable, and revengeful, as a sort of pedantic drill-sergeant of mankind, to whom no valor, no long-tried loyalty, could atone for the displacement of a button of the uniform, or the misunderstanding of a paragraph of the "regulations and instructions?"—*Professor Huxley.*

The German kaiser aspires to regulate the style of dress worn by the ladies of the court. It will be interesting to see how he succeeds. The first Napoleon, who was a very much bigger man, tried it and didn't succeed at all.



POOLEY AND THE COLERIDGES.

BY B. F. U.

In these days of unprecedented activity and of rapid change, when history is being made faster than ever before, one cannot live much in the past. The present demands all one's thought and energies. But it is well to recall occasionally events and incidents that help to show the progress that has been made, or to shed light upon questions or occurrences of to-day. The one-sided charge of Lord Chief Justice Coleridge in the case of Gordon-Cumming against Wilson and others, brings to mind an event which illustrates how the ignorant and the poor may sometimes be deeply wronged by courts established for the purpose of making such injustice impossible.

A third of a century ago John Coleridge, who is now Lord Chief Justice of England, acted as prosecutor in the famous Pooley case, which is alluded to by John Stuart Mill in his work on "Liberty," published in 1858, in the following passage: "Penalties for opinion, or at least for its expression, still exist by law, and their enforcement is not even in these times, so unexampled as to make it incredible that they may some day be revived in full force. In the year 1857 at the summer assizes of the county of Cornwall, an unfortunate man said to be of unexceptionable conduct in all relations of life, was sentenced to twenty-one months' imprisonment for uttering and writing on a gate some offensive words against Christianity."

Thomas Pooley was a common laborer in Liskeard, Cornwall, where he had lived for years. He was known as an industrious and honest man, but of rather unsound mind, in consequence of an accident from which he had suffered. This poor fellow who, although eccentric, was entirely harmless, wrote upon a gate a few words referring to the potato rot and the Bible and indicating his aversion to Christianity. For this act he was committed to jail by a clergyman, who was at the same time a magistrate, and upon information lodged against him by another clergyman of the neighborhood. At the next assizes he was brought before Judge Sir John Coleridge, when the son of the judge, the present Lord Chief Justice of England, acted as counsel for the prosecution. The poor laborer had no counsel to defend him. He was found guilty and was sentenced to imprisonment for the term stated above.

Thomas Henry Buckle, the historian, wrote in regard to the case, which he carefully investigated, as follows:

The father and son performed their parts with zeal and were perfectly successful. Under their auspices Poole was found guilty. He was brought up for judgment. When addressed by the judge his restless manner, his disordered countenance and glaring eye, betokened too surely the disease of his mind. But neither this nor the fact that he was ignorant, poor and friendless, produced any effect upon that stony-hearted man, who now held him in his grip. He was sentenced to be imprisoned for a year and nine months. The interests of religion were vindicated. Christianity was protected and her triumph assured by dragging a poor, harmless and demented creature from the bosom of his family, throwing him into jail and leaving his wife and children without provision, to starve or beg."

Within a fortnight after the sentence had been pronounced the poor fellow went mad, and it was found necessary to remove him from the jail to the county lunatic asylum. While lying there a number of high-minded and benevolent men endeavored to procure his pardon, that he might, if he recovered, be restored to his family. Their petition was refused. The petitioners were informed that if the miserable lunatic should regain his reason, he would be sent back to prison to undergo the rest of his sentence. The determination of the authorities was to sustain the judge, and the efforts made on behalf of the unfortunate man, it was hoped, would soon subside. But those

who had interested themselves in the case were not to be baffled. Preparations were made for bringing the whole question before the country.

Then it was [says Buckle] that the authorities gave way. Happily for mankind one vice is often balanced by another, and cruelty is corrected by cowardice. The authors and abettors of this prodigious iniquity trembled at the risk they would run if the public feeling of this great country were aroused. The result was that the proceedings of the judge were rescinded, as far as possible by a pardon being granted to Pooley less than five months after the sentence was pronounced. By this means general exposure was avoided; and perhaps that handful of noble-minded men who obtained the liberation of Pooley were right in letting the matter fall into oblivion after they had carried their point. Most of them were engaged in political or other practical affairs; and they were obliged to consider expediency as well as justice. But such is not the case with the historian of this sad event. No writer on important subjects has reason to expect that he can work real good, or that his words shall live, if he allows himself to be so trammeled by expediency as to postpone to it considerations of right, justice and truth. A great crime has been committed, and the names of the criminals ought to be known. They should be in everyone's mouth. They should be blazoned abroad in order that the world may see that in a free country such things can not be done with impunity. To discourage a repetition of the offence, the offenders must be punished. And surely no punishment can be more severe than to preserve their names.

Of the two clergymen, the informer and the magistrate, and of Justice Coleridge, Mr. Buckle wrote:

It is to be hoped that their names will live and that they will enjoy that sort of fame which they have amply earned. Perhaps after all we should rather blame the state of society which concedes power to such men than wonder that having such power they should abuse it. But with Mr. Justice Coleridge we have a different account to settle, and to him other language must be applied. . . . The charge therefore which I bring against this unjust and unrighteous judge is that he passed a sentence of extreme severity upon a poor and friendless man in a remote part of the kingdom, where he might reasonably expect that his sentence would escape public animadversion; that he did this by virtue of a law which had fallen into disuse and was contrary to the spirit of the age; and that he would not have dared to commit such an act in the face of a London audience and in the full light of the London press. Neither could he, nor those that supported him, have treated in such a manner a person belonging to the upper classes. No; they select the most inaccessible county in England, where the press is least active and the people are most illiterate, and they pounce upon a defenseless man and make him a scapegoat. He is to be the victim whose vicarious suffering may atone for the offence of more powerful unbelievers. Hardly a year goes by without some writer of influence and ability attacking Christianity, and every such attack is punishable by law. Why did not, Mr. Justice Coleridge, and those that think like him, put the law into force against these writers? Why do they not do it now? Why do they not have the learned and eminent indicted and thrown into prison? Simply because they dare not. I defy them to do it. They are afraid of the odium; they tremble at the hostility they would incur, and at the scorn which would be heaped upon them, both of their contemporaries and by posterity.

Thus did the fearless and eloquent historian vindicate the cause of Thomas Pooley against "the unjust and unrighteous judge," Justice Coleridge, and against the heartless counsel for the prosecution, the present Lord Chief Justice of England, who toadies to the gambler, libertine and loafer known by the high-sounding title of the Prince of Wales.

REMINISCENCES.

BY MRS. J. M. STAATS.

CHAPTER V. (CONCLUDED.)

After this discovery my brother expressed great curiosity regarding his teacher, as the invisibles obstinately refused to give information concerning them. Charles Foster was sitting at that time and giving wonderful tests to all who visited him. To him our artist would go, getting the assistance of the late Professor Mapes, to whom he had shown the drawings. He lost no time in securing his sitting, at which he was accompanied by the professor, only. Seating himself at the table Foster said to him, "A gentleman came in the door with you—an elderly man; he desires you to place a piece of paper on the floor, he

will give you his name." This being done, three loud raps were heard, when Mr. Foster said, "Take up your paper"—which being done, the name Oliver Goldsmith, in a plain, bold hand written in pencil, was found upon it.

The medium (Foster) never having touched paper or pencil, immediately remarked, "He says he is your teacher, that he makes you to draw birds."

My brother had never before seen Mr. Foster, nor did Professor Mapes introduce him; nor was the drawings spoken of before or after the sitting. A careful examination of the connected cards brought the following remarks from the professor: "This to my mind represents the creation; the vegetation and animal life are shown springing from the ground, the horse is the highest of the animal kingdom—then follows man—really nothing could be plainer." Evolution was not then talked of, hence the origin of the species had not disturbed the mind of our drawing medium.

Whether or not Professor Mapes's interpretation was according to the intent of the guide, no one knew; it is most strange, and will ever remain one of the most extraordinary developments and controls I have ever witnessed. Although executed so long ago, the cards are still intact and can be seen by any one sufficiently interested to examine them. My sister values them as evidence beyond the power of mortal to explain as resting on a basis other than that of spirit control.

CHAPTER VI.

ADVERSE DEVELOPMENT AND UNBELIEF—DETERMINED SPIRITS—QUESTIONS REGARDING IDENTITY, ETC.

Although many marvelous manifestations and new developments went on about me I was still opposed to the prophecy regarding myself, which was still heard at every new place of meeting and with every new medium.

One, however, I must confess brought home still stronger conviction that there was more in it than I had been willing to admit. My mother, who lost no time in visiting new mediums, had visited a lady by the name of Gilman, and had received a most astonishing test. Going to her an entire stranger, she took a seat in a large circle some distance from the medium. Being unknown to any of the party she was sure that her communication, if any should be received, must be given by an outside intelligence. After sitting a long time and giving tests to many present, Mrs. Gilman walked over to my mother, offered her hand and began talking as follows: "Mother, we are glad to meet you here, we have tried before to convince you all of our presence. Ask Jenny (meaning me) if she remembers the time she was showing our daguerreotypes at sister Eliza's—how frightened she was when we failed to appear. You little thought our spirits stood between you and hid the shadow which could not be reflected on the plate. Tell her it is useless to desist, she will have to give up, and will write by the guidance of disembodied spirits." (Signed)

"HENRY AND FRANK."

To say that my mother thought this the final blow to my obstinacy is saying very little. She saw all the proof together with evidence of identity needful for anybody in his right mind to ask. Not content, however, a week later she prevailed upon my father to visit Mrs. Gilman alone, where, strange to say, the same story was accurately repeated.

I did not visit Mrs. Gilman, nor indeed any medium. I was content to keep within our home investigation, greatly pleased with the development of all but myself. Not alone was I averse to development, but others very dear to me had expressed great fear lest the new ties which had come into our home should be sundered and our peace disturbed by the unpleasantisms and schisms which had already begun to couple themselves with Spiritualism and Spiritualists.

The next medium visited was Mrs. Gourlay, a very fine lady, who had given even greater tests than had either of the preceding mediums seen by my mother. My mother remarked to the spirit communicating that there was no use in her telling me what they said, as

I would not receive it. To this the reply came, "Tell her if she does not receive us we will compel her to!" "In what way?" asked my mother. "Through adversity. She little knows the power she is dealing with." Here then was a threat. I was like the small boy in the farmer's apple-tree. I had not listened to mild persuasion, I was to be tortured into acquiescence.

Alas! they were true to their vow. As I started in my first chapter by saying I should be obliged to narrate home and family events, I must briefly pass over circumstances and incidents too painful to myself and those closely allied to me to narrate or recall, as I do not desire to live them over again—rather bury them beyond, if possible, even memory's resurrection.

Days wherein the angels were struggling with my pride and earnestly laboring to place before my darkened soul the purer gleams of light and life which were destined to draw me nearer to my heavenly Father, nearer to humanity by teaching me their needs and to give of that which was so bountifully showered upon me—never shall I forget their first message, written by my own hand, under the most positive test conditions! The message was written from right to left—and every other line reversed, while all was joined together, there being no separation of words or sentences. Deciphering it, we found it read as follows:

"Give whatsoever cometh to thee to those who seek it. The angels, not thou, knoweth best what humanity needs. Compromise not with wrong, nor be deceived by false externals. Waste not thy strength in search of tests which satisfy to-day and are as naught to-morrow. Immortality and continued progression is the gift of every mortal. It behooves every human soul to learn something of the position he will take when ushered into the world of spirits—to which all are journeying."

As no name was appended to the above I very naturally desired to know who was going to control my thoughts, regulate my actions, and in fact become possessor of the mentality belonging only to myself. It was not a pleasant reflection to feel one's self a machine, subject to the direction or action of any spirit desiring to manifest. The only source of information, I was assured, would be to seek a reliable medium. Mrs. Gourlay seeming to be that one, to her I went, full of unbelief and confusion—just the frame of mind and body in which one never should visit a medium. Mrs. Gourlay received me very politely, asked no questions, but taking my hand began talking, described spirits whom I did not know—one of whom was an elderly man who told of my future mission, *i. e.*, that I was to become a writing medium, gave the name Samuel, and said he was my father. At this I demurred. I knew no one of that name, and my father was living; however, Samuel assured me that he was my guardian spirit and that I would know more of him hereafter.

It was a very unsatisfactory sitting, for which Mrs. Gourlay was in no way responsible. Had she manufactured her communications she would not have failed in my case so entirely; all that was said had reference to my future. "Don't seek mediums, they will confuse you; sit alone, we will direct you. All that has been said of and about you is true—ask no more; obey and follow us." Of course all this conveyed no intelligence in which there was what an investigator would call a test of spirit communion. Nevertheless I tried sitting alone, sometimes with my mother, and I began writing all sorts of rhyme and jingle expressing views directly opposed to my own ideas. For instance, anti-slavery songs would be addressed to my mother who, being an old-fashioned, pro-slavery Democrat, was not at all pleased, while I was mortified and surprised that such unauthorized liberty should be taken with my hand, while my head had no part in the matter. Samuel finally succeeded in converting us to abolitionism, an incident which must redound to the credit of spiritism, as I do not think it could have been done by spirits in the body.

Meanwhile the writing continued; my poems were published, some fairly creditable, others commonplace, yet all written without thought or labor on my part. One, an Indian legend called "Oneontah," began in the middle of the story, the last half was writ-

ten first and laid aside, when to my surprise, without thought or preconcerted action of any kind, the beginning commenced and continued, joining, and perfectly completing the story. To this sort of mediumship I made no objection—in fact it appeared to be just the right thing; and as evidences of the threat compelling me to become a medium were not wanting, I began to feel that my gift would indeed become a very satisfactory blessing, inasmuch as I was receiving very fair pay for effusions which cost me no labor and very little time, so rapidly were they written. My happiness however in this direction, like all else, was fleeting; my poetry season came to an end very abruptly and without warning; every effort was unavailing and every attempt became a sad failure.

I was stopped seemingly never to write again, and so remained for a period of two months, during which time my only desire was to sleep, early and late. I was perfectly well and perfectly inert—a state from which I had no power to rise. One day while asleep in my chair I called out to my mother to come to me, and I was made to tell her that as the time had now come for me to sit for strangers, they wished her to tell me that I was to begin at once, and turn none away that sought me for investigation.

Unpleasant as this intelligence uttered by myself was, both my husband and myself had been brought during the last two months to see how futile it was to work longer against the unseen powers which were defeating our every plan and project; whether important or of minor value, all were failures.

Every avenue of hope appeared closed against us; men whom we had known for years seemed to be placed in positions to disappoint and become useless. It mattered not what was the prospect of certainty and success, some untoward event would circumvent us. All this time our bread winners wearied not, nor lessened energies which were put into each new hope with a feeling that showed no intention of giving up or succumbing to blind fate. So the battle was waged; unequal it was, from the fact that a host unseen is too formidable for mortals to cope with, expecting or trying for victory.

Thus began a history through contact with the world which few if any have duplicated—an experience forced upon me and a mission, if so I may call it, in every respect distasteful—one upon which I entered praying earnestly for divine guidance and courage to abide in the truth.

(TO BE CONTINUED.)

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

XXIII.

RAISON D'ETRE OF A SPIRITUAL HYPOTHESIS.

We are particularly bound to notice that when the medium becomes confused by a multitude of apparent visions (hallucinations) and breaks down in uncertainties and mistakes as to relationship, the right application of names or the sex of children, an audible voice, other than her own, comes to the rescue and in a positive and authoritative manner, as one who speaks from personal knowledge, clears up the misunderstanding and explains it correctly to you. In a hundred or more instances observed, this voice has always been correct and we find ourselves obliged to put faith in its exactness.

One assuming to be a sister of some person present does not use familiarities with a stranger or talk to him of family matters he does not understand, but addresses at once her brother, who knows of what she speaks. If two or more brothers are present, each one is addressed and called by name. A male relative comes with a friendly grasp or kindly hand on your shoulder; a child with arms around your neck, and kisses on your face. The voices call you by your Christian name, although sometimes using, particularly if they had done so in life, a pet appellative of your childhood, unheard perhaps for fifty years or more. Almost on every occasion it is evident that the warmth of the demonstration follows a degree of affection, for we often see the alleged spirit of a wife

or of a husband coming to this one with a full measure of gladness, or to another in a hesitating and doubtful manner. There is also to be perceived a difference in the tone of the voices that address you and the choice of the words that are used. The traits of character that marked persons in life are often represented through the phenomena. The declared spirit of an uneducated or boisterous man presents many points of similarity to himself when on earth, or to living friends of the same stamp. An intelligence addressing you and giving the name of a cultured person does not take coarse personal liberties, as the more uproarious ones of less delicacy often do.

If those who were distinguished in life for refined and gentle bearing assert themselves to be present, they still seem to be the same, often with fitful and incomplete demonstrations, if the surroundings are uncongenial, yet when they do come more clearly under better auspices, give as a reason that they could not break through the veil of coarseness. If we conduct our experiments among persons of noisy and rough temperament, our feelings and taste revolt against the effects produced as unworthy of ideal spiritual beings, yet patience and perseverance bring the assurance, that apart from all the adventitious coarseness of such cases, there are phases, especially in the family circle, most worthy of respectful attention.

The alleged spirit of your grandfather speaks of your parents by their Christian names, as he would have done in life, not as you think and speak of them. So also with respect to the names of others, the formal prefix is often omitted, as has never been your habit of thought or speech. When a male voice addresses you, and you, are touched, it is a man's hand you feel, if a female's voice, then a woman's. These features are not imaginary but the result of much experiment and must be duly weighed by those who care to deal accurately with the subject. The apparent identity is, however, not at all times to be trusted, for at intervals, and generally when the persons promiscuously assembled treat the subject with idle jocosity, we find ourselves addressed by intelligence of a similar low type, assuming to be a friend, whose characteristics when living were radically different, and giving communications with no resemblance to those received when the company consists of serious and cultured persons. A marked difference exists between the quality of the effects produced at a public séance, and at private gatherings of friends and relatives, especially when the medium is a member of the family.

It has been almost the constant result of substantial examinations, that every person making it, came upon the proof of a great reality, but also became assured of the important fact, that the progressive character of these phenomena could not be overlooked, the first methods being in a great measure dropped, as entirely different and more wonderful ones were being substituted, by some independent and inventive will other than our own. The hypothesis of an exterior, invisible and intelligent force is so antagonistic to all our experience and preconceptions, that it presents serious difficulties to our habits of reasoning, yet without this hypothesis the difficulties are apparently insurmountable, for it is impossible to conceive of any more trustworthy evidence than has been advanced, by innumerable observers, both of mind and act at a distance from any living being. Every sense has been appealed to until the limit of their joint capacity has been reached. If the reality of invisible and intelligent force has not already been proved, no human evidence ever can prove it. The observed and recorded facts of every degree, time and place centralize in one focus. When we take in the whole scope and facts of the movement, it is irrational to deny an apparently sufficient cause for this widely extended belief in occult intelligences imperfectly using human agencies for some ulterior purpose.

As the phenomena in general lead up to the examination of a spiritual origin, so does the phase of independent writing imperatively demand it. Indeed so exact a reasoner as M. Carl du Prel is of the opinion that psychography alone is sufficient to prove it.

He sums up his reasons in a strong statement. "One thing is clear: that is that psychography must be adcribed to a transcendental origin. We shall find: 1. That the hypothesis of prepared slate is inadmissible. 2. The place upon which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. 3. That the writing is actually done at the time. 4. That the medium is not writing. 5. The writing must be actually done with the morsel of lead or slate-pencil. 6. The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. 7. This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. 8. It strongly resembles a human being, as well in the degree of its intelligence, as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is of no use whatever to fight against this proposition. 9. If these things speak, they do so in human language. 10. If they are asked who they are, they answer that they are beings who have left this world. 11. When these appearances become partly visible, perhaps only their hands, the hands seen are of the human form..... Spiritualism must be investigated by science."

TO BE CONTINUED.

THE INCOMING AGE—V.

By M. C. C. CHURCH.

The writer has received several private letters asking a continuance of the thoughts so imperfectly given in THE JOURNAL under the above caption.

To be a favorite with the editor of THE JOURNAL one must be short, sententious and sparkling. In the production of the series of articles alluded to I tried to comply with all of these requirements except the last. The reader will agree with me that they were not sparkling. It is for this reason that I cannot comply with the many requests to give a fuller expression to the thought attempted to be conveyed in the articles with the above heading. THE JOURNAL has kindly consented to allow me this privilege. I appreciate its courtesy, for it is only the very few who take any interest in such discussions. An editor must please his readers—to the exclusion of the caprices of his correspondents. That is if he has an "eye to business" and the special wants of the public. He must surrender his own interests even and publish a paper not to please himself but his readers. Those of THE JOURNAL being critical and accustomed to the best, a writer who has the privilege of its columns should consider himself supremely blessed and favored. I make this short preface that my friends may join me in the expression of our good fortune. Although the fourth article of the series had the word "concluded" attached to the heading, I "continue" to worry the amiable editor with my favorite words, "The Incoming Age." So with this brief expression I shall feel free to give random thoughts as they come to me on the lines of angelic teaching already alluded to in a previous paper.

It is unfortunate for the writers who claim to postulate the scientific thought of the age that they use terms which are wholly misleading and which they themselves do not intend. For instance, Spencer's Synthetic Philosophy is called the "Philosophy of the Unknowable"—a contradiction on its face. He does not mean this in its technical sense. What he does mean, if I understand him, is that we know nothing of the Absolute except in its manifestations. From what we see and cognize, he infers—as all philosophy infers—that there is one Supreme, Universal, Ultimate Power. Spencer is not an agnostic except in this sense; and in this sense all men who think are agnostics; for they do not know the Absolute as it exists in itself; it is only known through the forms of its manifestations.

The angelic society to which I belong holds to this view. They say that this law is true on all planes of being—angelic as well as human. That all they know of the Supreme is his manifestation in and

through themselves and the universal angelhood with which they are associated. That the highest angel is the highest manifestation of Godhood; but the highest angel is finite. That he has attained his place and position in the universe of being through the allotments of the one Supreme Power—working in and through him—her—as the one expression of all they know of the Infinite I Am. To their union, which is simply less than infinite, there is still the greater beyond.

THE BIBLE TAKEN TO PIECES.

Few persons, even clergymen and Sunday-school teachers, are aware of the extent to which scholars have gone, and are every year going more and more, in the work of disjoining and separating the Old Testament of King James's version into component parts of various authorship, authenticity and inspiration. Protestantism under Luther and Calvin began this work—the New England Puritans excluding the Apocrypha from their Bibles; but these fathers would be amazed at the boldness of their modern followers in Scotland, England and the United States at questioning other parts of the Septuagint collection of the Hebrew scriptures. "The Expositor's Bible," a serial work which has followed the recent revision of the authorized version, contains in its latest volumes by "evangelical" clergymen, one of them a doctor of divinity, some startling evidences of this boldness. George Adam Smith, a Scotch minister of Aberdeen, edits and comments on the last chapters of Isaiah, from the 40th to the end, and proceeds throughout on the hypothesis now held by the best English and German scholars, that this "Second Isaiah" is the work of several writers who lived long after Isaiah's time, during and after the exile of the Jews in Babylonia. Mr. Smith says that the different prophecies of which it is composed were gathered together by an editor soon after the return from exile, in an order as regular, both in point of time and subject, as the "somewhat mixed material" would permit. The difference between Isaiah i-xxxix and Isaiah xl-lxvi is summed up, says Mr. Smith, in their different use of the word "righteousness."

In Isaiah i-xxxix, or at least in such of these chapters as refer to Isaiah's own day, righteousness is man's moral and religious duty, in its contents of piety, purity, justice and social service. In Isaiah xl-lxvi, righteousness (except in a very few cases) is something which the people expect from God—their historical vindication by his restoration and reinstatement of them as his people.

Now this opinion of the Aberdeen Calvinist, in which hundreds of other scholars agree, with more or less variation in particulars, quite sets at naught the traditional opinion that all the chapters of Isaiah were written by that prophet. The alleged fact that the latter half of the book treats of scenes and characters from 150 to 200 years after Isaiah's time, long since raised the question of a single author. Even Calvin doubted on this point, and his Aberdeen disciple has settled the matter in his own mind as to the assumed predictions in these later chapters. He says that Cyrus the Great is not spoken of as a prediction in this "Second Isaiah," but as a proof that a prediction is fulfilled. "Unless Cyrus had already appeared, and was on the point of striking at Babylon with all the prestige of unbroken victory, a great part of Isaiah xl-lxvi would be unintelligible." Mr. Smith then goes on to expound this new and later Isaiah under four heads—the Exile, the Deliverance, the Servant of the Lord, the Restoration. A new translation from the Hebrew, except where passages are taken from the revised version, has been provided for nearly the whole book; and the reader finds a great deal of learning well expended on this revised historical prophet, who dealt with the past more than with the future.

Dr. Samuel Cox, in 1867, published a book on Ecclesiastes under the far-away title of "The Quest of the Chief Good"—the *summum bonum* of the Latin ethical writers. He has now revised this as a volume on the "Expositor's Bible" series, and has made some additions marked by a bolder tone of criticism than was in fashion a quarter of a century since. He declares, and is sure he proves, that Ecclesiastes is of late origin—long after Solomon's time. This also is the view held by nearly all recent critics, though the statement of the text, that these are "the words of the Preacher, son of David, king in Jerusalem," leads laymen to persist in the old belief that the book is a confession made by Solomon. Dr. Cox contends that "its author was not Solomon, but one of the Wise, whose name can be no longer recovered." It was written, he thinks, not in the time of Solomon (about 1000 B. C.), but five or six centuries later, and was addressed, not to the wealthy and peaceful citizens whose king Solomon was, but to their degenerate descendants during the Persian supremacy. That is to say, it is later than the "second Isaiah"—instead of being earlier than the "first Isaiah" by several cen-

turies. This comparatively modern moralist, who wrote Ecclesiastes, making use of the historical and traditional Solomon, describes under that name the moral experiments of the king. "He depicts himself as having put the claims of wisdom, mirth, business, wealth, to a searching test, and found them incompetent to satisfy the cravings of the soul; as attaining no rest nor peace until he had learned a simple enjoyment of simple pleasures, a patient constancy under heavy trials, heartfelt devotion to the service of God, and an unwavering faith in the life to come." That is, he makes the old Hebrew polygamist a good Scotch Christian.

Another of these "expositors," R. F. Horton, takes up the Solomon of popular belief from another point of view, in writing about his alleged book of Proverbs. Mr. Horton declares that "much of the teaching contained in this book is crude and imperfect, of value for us only when it has been brought to the standard of our Lord's spirit, corrected by his love and wisdom or infused with his divine life." The great beauty of the first nine chapters is brought out, and their superior ethical character praised in comparison with the Proverbs of Solomon, strictly speaking—that is, those which reflect the historical king of Judea, and not the later and more refined moralist, who wrote the first chapters. This process of taking the book to pieces and giving each portion to some distinct author, really opens the way for the admission of other proverbs, such as Mrs. Spooner, of Plymouth, in old times, innocently foisted upon the Bible. Speaking of some young man who had sinned, the worthy woman said, "Well, hunger will break through stone walls, as the good book says." "What good book, pray?" snarled the old lawyer to whom she said it. "The good book of proverbs, my dear," said the ever courteous and ready-witted Mrs. Spooner. And if we are to take out from the Bible what modern criticism pleases, why may we not put in a few passages, suited to modern ideas?

This agreement of scholars in the new view of the Hebrew scriptures as compilations must indicate to any fair-minded reader that the prosecution of charges of heresy against Dr. Briggs and others is the veriest folly.—*Springfield Republican*.

REASON AND INTUITION.

Lilian Whiting writes from Boston to the *Inter Ocean*:

There is much discussion here and there regarding reason and intuition and their relative values in life. There are people who should never do the thing they know they ought to do, so to speak. Which were sometime a paradox; but it is that there are a certain class of persons who are so little in touch with the prudential range of the world, who have so little affinity with the facts and figures of the economic plane, who are so lacking in the power of rational and business-like calculation, that any attempt to set their chart of life by the logical methods of the world of affairs results in hopeless entanglement and failure.

To the intuitive temperament intuition is the only safe guide. It is the illumination of high light, while reason would be merely, for this type of temperament, groping with a candle, whose faint and flickering ray would only serve to make the darkness visible.

Conversely, however, the logical and reasoning temperament would be still more at sea if attempting to set the course by intuitive perception or insight. Intuition is a gift, not an acquirement. The Eastern philosophers hold that it is the result of the stored-up experience of a multitude of lives in the endless chain of being whose inflorescence is the intuitive power. It is vision, insight—the swift recognition of the whole at once rather than by estimating it in detail and by partial steps. The residuum of each incarnation, according to this philosophy, is a certain amount of experience, and this stored up in the spiritual nature becomes intuition. Reason is of the terrestrial, while intuition is of the celestial plane. It is as the glow-worm to the star, and who would grope about with the one when he might walk under the illumination of the other? To the intuitive nature trust in this invisible leading is the only path to success.

Take, for instance, the preminently practical plane of income and outlay. Prudence may suggest the reduction of the latter in order that the latter may accumulate into capital. But one is not enriched by money alone. There is that scattereth, yet increaseth. Atmospheres and influences, however intangible, are as potent in life as are stocks and bonds. There is always the power to make stones into bread, always the unseen force close at hand to transmute the commonest things into the heavenly gifts. The steam from the fountain may, at any moment, become the living water. There is not the slightest necessity of laboriously earning possessions and toiling for worldly goods, if one can but catch the eternal secret of living in the current of receptivity to divine influences.

We cannot take so readily or so swiftly as these influences are ready to give. The treasures of life are poured out freely. The best gifts are without money and without price. It is only necessary to make place, to make room for happiness, and happiness descends swiftly to fill the place prepared for it.

And so with material things. The earth has a profusion of them prepared, and entitrating all who will to enter into possession. If one will but work for and with the higher ideal, the material conditions adjust themselves. The secret of commanding them is to hold one's self receptive to the highest; to live in the magnetic current of divine energy, and in zeal for co-operating with the important and the permanent work of life; and all material details on the physical side of existence fall into order by means of a law as unerring as the law that holds the planets in their courses.

Now when the person of the intuitive and ideal temperament sees before him the parting of the ways—the one in which he shall follow the practical and prudential lead of restriction of outlay, of the narrowing of social life, because, indeed, social life implies social expenditures, and of the shutting out of atmosphere in general, because thus alone shall he increase his bank account; or the other, in which he shall live in freedom of thought and in beautiful surroundings, and in a magnetic current of all high and beautiful inspirations—when before him appear this parting of the ways, which shall he choose?

If he have a nature in touch with the ideal world then only can he live out his best by keeping in the sphere of his magnetic attraction. Saving and calculating may be all very well for the temperament adapted to it. It requires judgment, logic, and that quality rather nebulously known as common sense. But while extravagance and lavish wastefulness are by no means to be commended or recommended to the intuitive nature, yet to such a one the most hopeless extravagance is in any contemplation of material economies. Where he could thereby save a penny, he could, if he followed the bent of his nature, earn a pound, because his line of action is the creative, not the restrictive.

The bird that can fly through the air to a given point would, manifestly, waste time and energy to a deplorable rate if he were to attempt to reach it by walking on the ground. Intuitive power gives wings. It is this marvellous gift that can realize its thought and its vision; that can transmute, by some process of divine alchemy, transient conditions into imperishable realities.

And these realities are always of the spirit—always of the eternal—not the temporal.

SPIRITUAL PHENOMENA.

BY REV. M. J. SAVAGE.

I have attended a good many seances of all kinds, but have obtained the most important results, not in the presence of public mediums, but through personal friends, who possessed what is called 'mediumistic' or psychic power. I have rigidly followed the scientific method in all my investigations, first trying to be sure of my facts without any prejudice of what those facts ought to be, then trying to find out what those facts meant. There is undoubtedly a good deal of fraud mixed up with Spiritualism, but probably more honest misconception and misinterpretation than there is fraud. There are any quantity of persons who have strange experiences who make them mean what is they were investigated they would not mean. In all my experiences I have earnestly and carefully tried to explain everything in accordance with known and accepted scientific theories, without supposing the existence or agency of spirits as connected with it. I believe this is the true way. We must push accepted theories as far as they will go, and resort to something else only when compelled to. The present status of the matter I believe to be just about here. Hypnotism, which has for a long time ridiculed and rejected, is now accepted by everybody, and is even being used in the practice of medicine by old-style physicians. While a great many people who claim to be clairvoyants are not, yet clairvoyance as a genuine power is established beyond reasonable question. In the next place, telepathy or mind-reading, or the impression made on one mind by another at a distance, is established as a reality. But of course neither of these establishes Spiritualism. They can be explained and generally are explained as the result of the action of minds still embodied, although they do establish the remarkable fact of minds being able to act apparently beyond reach of and without the aid of the ordinary senses.

In regard to Spiritualism there are two points I would like to make: I have been told things which the medium did not know, but which I did know, so many times that the novelty has worn off. I have always said in such cases, wonderful as they are, that they did not go far enough to demonstrate the central claim of Spiritualism. But while the whole class

don't go far enough to establish this claim, yet if the claim were established on other grounds I might find it easier to explain them, than by the far-fetched theories with which I now try to explain them. The second point I want to make—and here is what staggers me—is this: I have been told things which neither the medium nor myself knew, or could by any possibility have known.

If there is any other theory than a spiritualistic one to explain facts of this sort, I don't know what it is. I can't explain certain experiences of this sort, except on the theory that I am dealing with some invisible intelligence.

My present attitude of mind, I say, is just this: I am in possession of a respectable body of facts that I do not know how to explain except on the theory that I am dealing with some invisible intelligence. But I am not prepared as yet to say that there is no other possible explanation. I hold that as the only tenable theory I am acquainted with."

WHAT HAS SPIRITUALISM TAUGHT AND DONE?

BY EMMA HARDINGE BRITTEN.

1. It proves man's immortality, and the existence of a spiritual universe.

2. It destroys all fears of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

3. It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.

4. It denies the doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits solemnly affirms that every guilty soul must arise and become its own Savior.

5. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all perfect spirit; an Alpha and Omega, all Love, Wisdom, and Law.

6. It demolishes the materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

7. It is the friend and promoter of all reforms that tend to advocate and benefit humanity.

8. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinion, and teaches, but never forces its belief on any one.

9. Concerning all spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

10. Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, its concensus of revelation being founded upon facts, tend to place new religion on the basis of science and vitalize science with all that is true and practical in religion.

11. Spiritualism is a ceaseless incentive to practice good; it re-unites the friends separated by death; strengthens the weak by the presence of angel guidance, cheers the afflicted with the certainty of another and better world, where justice will be done, every wrong righted. It is terrible only to the guilty, proving that spirit eyes read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

12. Spiritualists have no creed, but may all unite in the following simple summary:

I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here.

And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

Given by the spirits through Emma Hardinge Britten, and laid by her under the Foundation Stone of the Spiritual temple, Oldham, Lancashire, England, April 19, 1887.—*Two Worlds.*

A STUDY IN BACTERIA.

Our systematic knowledge of the bacteria is still so meager, so many species and doubtless so many families of them have never yet come into the range of human vision, and our glimpses of their life powers have been so fragmentary, that as yet we can only try to bring a little temporary order out of the chaos by grouping them according to their shapes. We find, when we muster all the forms which have as yet been seen, that they all fall into one of three classes: spheroidal, rod-like, or spiral. Further subdivisions of these classes have been made, and generic and specific names attached to many hundreds of forms; but over these details we need not linger now. How they look and what they do is here of more importance than

what we call them. Although with the ordinary microscopic powers the bacteria look like little balls or straight or spiral rods, we find, when we use the most powerful and perfect lenses, that they consist of a minute mass of granular protoplasm surrounded by a thin structureless membrane. When we put them under favorable conditions for growth, and give them food enough, they may be seen to divide across the middle, each portion soon becoming larger and again dividing, so that it has been calculated that a single germ, if kept under favorable conditions, might at the end of two days have added to the number of the world's living beings 281,500,000,000 new individual bacteria. In fact, if this sort of thing went on for a few weeks unhindered there would be very little room left on the earth's surface for any other forms of life, and pretty much all the carbon, hydrogen, oxygen, and nitrogen which is available for life purposes in the world would be used up. There would be a corner in life stuff, and even the master man, would be forced to the wall, and become the victim of his insatiable fellow-worlder, the bacterium. But, as it happens, this sort of thing does not go on; the food grows scanty; or the temperature becomes unfavorable; or the sun shines hot—and the sun is a sore enemy of your growing bacterium; or, as it grows and feeds, the germ gives off various chemical substances which often soon poison itself, or its fellows, or both together. So the proportion is preserved by such a fine balance of the natural forces that, prolific as they are, the bacteria in the long run are held closely within bounds.—T. M. Prudden, M. D., in *Harper's*.

A FAILURE.

The Catholic priests who are at work civilizing the wild man of Borneo have a hard time convincing the older savages of the meaning and value of education. The Rev. Thomas Jackson, prefect apostolic of North Borneo, who is now in New York soliciting aid to carry on the work on the island, tells this story, according to the *Sun*.

The priests induced the chief of one of the wildest tribes to let them take his son to one of their schools. The boy was in the school two months. One day the chief and all his big warriors came sailing down the river in their canoes. They were heavily armed and called loudly for the boy. One of the priests came out of the school and said: "The boy is all right and in fine health."

"We must see him," said the chief.
The boy came out. The father looked disappointed.
"Your skin is not white," he said.

"Oh, my," said the priest. "How can any one get white in the broiling sun?"

"But you said you would make him like yourself," said the chief.

"We did say that," replied the priest, "but we meant intelligent, like ourselves, not white."

The chief looked puzzled, and then called the boy to him. "When is it going to rain next time?" asked the chief.

The young man shook his head. The chief looked displeased.

"What will be the size of the rice crop next year?" he asked again. Once more the youngster shook his head.

"We have lost our great sword in the wood; we have searched everywhere for it but can not find it. Where is the sword?" The boy shook his head the third time.

Turning to the priest, the chief said angrily: "You promised lies. The boy is no more intelligent than he was when you got him." And taking the lad by the shoulder he walked off with him, followed by his warriors.

APPARITION AT TIME OF DEATH.

This is direct from a personal friend:
My little daughter, Lily, then two years and four months old, was in our house at Liverpool, on the evening when her father died at Calne, in Wiltshire. I was with him and learned the facts that I am narrating from the nurse and servants, and from my child, whose memory was perfectly clear. She was on the evening of that day playing about, and went into a room used as a day nursery. There she saw and conversed with her father, just dead. He wished her to send her elder sister, five years of age, to say good-bye to him. She went back to her sister who was with the nurse and said quite naturally and as though it was an ordinary remark, "Papa wants you to come and say good-bye. He is in the other room and has just kissed me." The child so spoken to was frightened, and the servants would not allow either of the children to leave the room.

On being asked years after when she last saw her father the child said over and over again that she "last saw her papa in the nursery in the dark, and that he looked very pretty." She had not really seen her father at that time for some six months, as he had been away ill.—*H. in Light*.



A SONG OF POLLY.

Polly, Polly, the kettle sings,
There's a puff of steam like fairy wings,
A fragrance of Oolong stealing;
Dainty china cozily set,
Fragile as frailest of eggshell, yet
Strong in my housewife's dealing.

It's hey for toast, and ho for tea!
Old reminiscences brought to me
Over the tea with Polly;
There's the fragment of song when hearts were
young.
A trembling minor never sung,
Hushed in tears from Polly.

For Polly and I, ay, hey for toast,
Ho for the tea, too, who can boast
Of youth and love forever!
Let broken heart and hint of wrong
Find cheerier note in the kettle's song,
Striving with brave endeavor.

So, over the crisp brown toast for two,
And tea in the old cups quaint and blue,
Heigho for bygone folly!
Though yellowest hair has turned to white,
Old songs to minor, yet to-night
We love on, I and Polly!

—JEAN KATIE LUDLUM, IN TRAVELERS' RECORD.

As a rule the Indian women of Bolivia are superior to their lords in intelligence and earn the larger share of their mutual support. Being the older of the two, she is naturally the head of the house, and is more likely to thrash her dutiful spouse than he is to misuse her. In the markets where farm products are disposed of, she can drive a better bargain than he; she can carry as heavy burdens, endure as much manual labor, chew as much coca, and drink as much alcohol. The Indians have little or no money, their mediums of exchange being whatever they may raise, or the labor of their hands. They will eat when not hungry, drink when not thirsty, sleep when not sleepy, anywhere and any time when opportunity offers. "against the time of need," as they say. The majority are in a state of semi-intoxication from babyhood to the grave, alcohol being used on every pretext, as freely as their means will allow, on occasions of births, deaths and feast days—the latter occurring nearly every day in the year. They are social creatures and not at all inclined to live alone; hence their houses are always in groups, and community of them, though numbering not more than half a dozen, is called an estancia. In the interior of Bolivia if an Indian desires to change his place of residence he is not allowed to settle in another village until the authorities thereof have looked into his private history, when, if the record is not satisfactory, he is ordered to move on. But that seldom happens, for they are like cats in their attachment to places, and will cultivate the same bit of poor land from generation to generation, though barely able to keep body and soul together.

Mrs. Deborah Powers, of Lansingburg, N. Y., a woman of most extraordinary business capacity, died recently at the age of one hundred years. Although not devoting her personal attention to business for some years she was the head of a banking firm, D. Powers & Sons, and of an oil cloth manufacturing concern bearing the same firm name. She leaves an estate valued at \$2,000,000. Mrs. Powers was born August 5, 1790, in Hebron, Crafton County, N. H. In 1816 she married William Powers, of Lansingburg, N. Y. Mr. Powers began the manufacture of oil cloth, his wife being his only assistant. They built a factory in 1820, and the same year Mr. Powers was burned to death while making varnish. Mrs. Powers assumed direction of the business and continued it with even greater success than her husband had done. In 1842 she admitted her elder son to partnership, and some years later another son became a member of the firm. Mrs. Powers about 1875 turned the active management of the business over to her sons, but she retained an interest in the firm. Her mental faculties remained unimpaired to the last, although she had been ill for several years.

Mrs. Fanny B. Ames, whom Gov. Russell has appointed one of the two women factory inspectors, is the wife of Rev. Charles G. Ames of Boston. Mrs. Ames served five years on the board of visitors

of the state institutions in Pennsylvania while her husband was a Philadelphia minister, and both of this well-matched couple were foremost in every good work for many years in that city of good works. Miss Ellen Halley, the other woman selected, was tending a loom in the Washington mills at Lawrence when her appointment was made. She has worked in the mills since her school days. The appointment has not been criticised on that score, and Gov. Russell's independence in the matter is praised, and may serve as a precedent for future action. It does not follow that because a woman has spent her life at work in a factory she knows all that is required for service on this commission, but she has an advantage over those who may only theorize in regard to the subjects they are required to report upon.

A policeman winked at Miss Kate Kane, of this city, attorney and counsellor at law. She made complaint against him and he was dismissed from the police force. The Chicago *Herald* referring to her action says: "By so doing she has performed a service for every unprotected lady who has to appear alone upon the streets of Chicago. There are enough toughs in the city not connected with the police. To wink at Kate Kane or at any other woman is no part of an officer's duty, but, unfortunately, not all women are so capable of taking care of themselves as Miss Kate Kane seems to be. Perhaps it might be well for other ladies who happen hereafter to be insulted in the streets to put their cases in Miss Kane's hands."

The richest widow in America, it is said, is Mrs. Marshall O. Roberts, of New York city. She is still young—at least not old—and is a handsome woman, with fine dark-blue eyes and golden hair. Mrs. Roberts was a New England girl, Miss Suzanne Endicott, and had a thorough New England training in all household arts. She is quite capable of going into the kitchen and cooking a sumptuous dinner without assistance. She has one child, a boy of twelve.

Mrs. Julia Ward Howe, in an address favoring equal suffrage, appeals to the women of America "not to be content to act as mere spectators in society, but to concern themselves in the condition of their sex, remembering that women have no consideration in the government of the country. The enfranchisement of women would break the last fetter of slavery, and the victory of good will would be complete on earth as it is in heaven."

The arrest of a woman cashier and book-keeper of a Boston firm is so unusual an occurrence, says the *Indianapolis News*, as to create a widespread comment. The newspapers and other business firms are almost a unit in testifying to the unvarying honesty of women employees. In the present instance the alleged peculations did not begin until after her marriage, about a year ago. This fact may offer an explanation.

HASLETT PARK CAMP.

The bulletin of this camp has been published; those desiring a copy should address Dr. A. W. Edson, Manager, Lansing, Mich., or Mrs. E. F. Josselyn, Recording Secretary, 190 N. Division st., Grand Rapids, Mich.

A series of meetings will be held at the National Prohibition Park, Staten Island, New York, beginning July 4th, and continuing over six weeks, under the auspices of the National School of Methods for Reform. Leading prohibitionists in America and other noted men will be among the speakers. The park itself is a delightful summer resort within eight miles of the City Hall of New York. Further information in regard to these meetings can be obtained by addressing R. S. Cheves, secretary, West Brighton, Staten Island, N. Y.

Dr. J. H. Green, in renewing his subscription, says: I thought THE JOURNAL was cheap at five dollars several years ago. Now in new dress its value is decidedly enhanced. I think that I am doing a favor to anyone in recommending THE JOURNAL.

Mrs. Adaline Eldred will on July 1 change her office and may thereafter be called upon or addressed at 103 State st, suite 34.

SPIRIT MESSAGES.

TO THE EDITOR: To one far advanced in his ninetieth year, I consider it a great privilege to have an outlet for my ideas. I intimated in a former article that I had journalized with day and date, all the communications I had since the year 1851 to which I occasionally refer to gratify my friends.

Through a rapping medium I was present when the following message from Ethan Allen was given. After giving his name, he was questioned what relationship he was to the questioner, Mr. Fisher. His answer was, great-grand-uncle, which Mr. Fisher pronounced correct. At silent mental request of Mr. Fisher the following communication was given:

"The birth of the spirit differs much. Some sleep, others do not; but I will give you the process of my spirit birth as it was given to me; and most of them are much the same. The body of earth took, or filled the place of the mother; leaving the feet first, as you must know the limbs die first. You can easily understand this. When it has drawn itself entirely from the earth form, it stands and looks down upon it. It is often half an hour before it detaches itself entirely from the form, for it is still connected with the body by the life cord. When this cord breaks the spirit is its own individual and has no more to do with earth. I say often the spirit sleeps hours. You can see the better understand me perhaps, if I tell you that the birth of the infant into earth's atmosphere is a type of the spirit in the spiritual.

"ETHAN ALLEN."

Although I have had several remarkable tests, I will give here only the following case. I had a companion by the name of Carr. He was a careless liver, fond of amusements, fond of plays and sports. He was a good singer, and if he chanced to fall into social company would occasionally get intoxicated, but was not an habitual drunkard. His career finally ended in consumption. I knew of his prostrated condition and called upon him. I found him very low indeed and surrounded by a group of earnest praying women appealing earnestly for his salvation. Looking around in the absence of his pious female friends I discovered a tract entitled the "Sinner's Last Hope." "Why Captain," I remarked, "this tract is absolutely an insult to one's common sense!" He answered, "I don't want you to talk that way to me. I suppose you would talk that way before these pious women." "Most likely," I said. "Well," he replied, "I don't want you to talk so to me." I looked for a minute at the now terrorized Captain, bid him good bye, and left.

I had at that period few opportunities of getting spirit communications; but chance gave me a sitting at the tipping table of the late James Doans and to my surprise it spelled out,

"Richard's himself again."

"CAPTAIN WILLIAM H. CARR."

The message wanted but little explanation to Mr. Doans, who had never heard of him, and of the Captain's now healthful condition of mind.

DAVID BRUCE.

THOUGHT TRANSFERENCE.

TO THE EDITOR: A simple experiment illustrating the action of mind upon mind, and the power of mind over matter, was tried in our parlor last evening, which I decide to "write up" for THE JOURNAL, hoping to reach thoughtful persons who are turning their attention to these subjects, especially members of the Psychical Research Society, and I suggest that they supplement our experiments with others of like order, and send to the headquarters for further elucidation and analysis. It is but a step from the Willing game, common among parlor amusements, to the more serious "studies" of Baron von Notzing, our German member, who made pictures in simple lines and willed his recipient to reproduce them in an adjoining room—studies serious enough to arrest the attention of the society—see proceedings for April, 1891—and to lead one obscure American associate to try an "improvement" in genuine Yankee fashion. Let me premise that this was an initial experiment by four novitiates, my two sons, my daughter, and myself, all except myself

ignorant of the literature upon the subject, and rather prejudiced against the occult in any and every sense. Their astonishment when their silent orders were automatically executed by their obedient subject who was considered generally a most wayward, untractable specimen of a "well-brought-up" mother, may be imagined. My daughter, Mrs. K——, wrote the alphabet on a sheet of paper, the letters detached, and enlarged, put them in my lap on a lap-board and sat quite near me; the older son, aged twenty-three, held my hand while the younger one—a twin brother—stood behind my chair rubbing my eyes, a process which soothed the nerves, and seemed to assist the inner perception. Then they all concentrated their minds upon the letter N, the first letter of the word Noah, which they had pre-arranged for me to spell, and willed me to touch it with my pencil. After several gyrations of the arm in a wrong direction, I did finally make a long mark about an inch under the N, but this not proving satisfactory to my royal willers, the feat was greeted with dead silence, and I was led to suppose my effort a failure, when suddenly I distinctly saw capital N outlined in light, directly in front of my closed eyes. Admitting that N was the initial letter of the mystic word agreed upon, I was ordered to touch the next. This the unruly hand absolutely refused to do. After making wild stabs at various points on the paper, and going off on all sorts of tangents above and around my head, what was our amazement to find it slowly descending, turning the pencil toward my closed eyes and deliberately making an unmistakable O in the air. "Why, it's making an O; can you see the motion?" "Is the second letter an O?" "Yes; it's an O—now for the third." Then more gyrations and aimless stabs followed by a form which appeared like a triangle with a line through it, and suggested a pointed letter A. This A I did not see or find on the paper, but seemed to sense. Here the experimenters, fearing that I would guess Noah, said something to make me think of a longer word, something that suggested moabites. While thinking of moabites my hand was again slowly raised, the pencil pointed toward my eyes as before and a small h distinctly outlined. "Why, it's h! Yes, it's h, N-o-a-h."

Noah having proved such a success, some one suggested cards. I protested that the card experiment would fail, as Prof. Rodes Buchanan had tried it with me years ago without success. But they persisted, turned me away from the light, lowered the gas, placed the ace of hearts on my head and ordered me to describe it. In a moment I saw a red heart, like the heart on a playing card. "Do you see only one?" asked my inquisitors, in a tone implying that that was a small part of what I was expected to see. "No, only one." "Don't you see anything else?" "Yes, I see what seems like a small red dot up in one corner." "How large?" "Well, larger than a pin-head considerably." "Which corner?" "Upper left hand corner." "Is that all?" "No, there is a sort of triangle in red lines over it." "Can you see nothing more?" "Yes, I see another red spot about the same size in lower right hand corner, with a similar triangle over it." "Is the spot perfectly round?" "It looks so to me."

This spot proved to be a small heart with the letter A above it. I could not discern with my spiritual eye the slight bend in the top line or the point at the bottom, and not being accustomed to the new style of playing cards I had forgotten what ought to be there.

Not entirely satisfied with these results we tried another card, the three of diamonds. Almost instantly I saw and described what seemed to be a large diamond, double the size of those usually printed on cards, broken at each point by jets of flame which so disfigured the outline I could not be certain it was a diamond. Of course the experimenters would not throw any further light on the subject, and preserved the most impulsive demeanor while I floundered about among kings and jacks, spades and clubs, and made all sorts of marks on the paper, until I was finally voted a failure and allowed to see with my mortal eyes an inoffensive little three-spot of diamonds. "Why didn't you acknowledge the diamond when I first saw it? then I might have gone on and told you the number of spots. That's no way to treat a medium"; and so I might, what do you think, Mr. Editor? To the careless reader these simple details may seem unnecessarily diffuse and stupid, but to the wise man there is nothing simple, nothing stupid in God's great world.

JULIA SADLER HOLMES.
SPUYTEN DUYVIL, N. Y.



WHAT GOOD DOES SPIRITUALISM DO?

TO THE EDITOR: As an answer to the oft-asked question, "What good does Spiritualism do?" I offer the following: When my dear mother married my much beloved father they were living in England, where they were born. My father was a Methodist and preached at times. My mother in those days would exhort after the preaching. Later my father became a great thinker, and the natural result was that he broadened so that he grew out of the church and became very radical and an anti-slavery man, in fact a great reformer, and he used to preach in the market place, and kingcraft and priestcraft did not escape his censure; till finally my mother was glad when she persuaded him to come to America, fearing that his free speaking might cause his arrest. All the while he was advocating all that was good and noble. No one could say that he ever failed to live up to his highest conception of what he thought to be right, and the best for mankind. Much to the grief of my dear sainted mother he became an unbeliever in the immortality of the soul. With this unfortunate feeling, as it were, groping in the dark, he became somewhat bitter toward the ministry, thinking preachers did not believe the doctrine they preached. Soon after coming to this country my beloved sister Alice passed to spirit life. Soon afterward I became entranced by her, and in due course of time my father was convinced that Alice was not dead. Knowledge he now had and not merely faith such as his church had enjoined and which did not and could not hold such an inquiring mind as his. So peace was restored, and my mother receiving tests from time to time, through her own mediumship, no longer refrained from speaking of them, still feeling that she must cling to her church. Nearly three years ago my mother passed to spirit life, and she has written my dear father almost without exception a weekly "love letter." She has written the letter at times under the most unfavorable conditions, for instance on railroad trains, and once she wrote when I was in London, in the Victoria hotel, in the public writing room when the room contained many people. The letters gave great comfort to him. We lived in a country place about an eighth of a mile from the postoffice, but he was always seen going to the village on Monday to get "Ann's letter," which was far more to him than this pen can describe. It would take too much space in your able paper to recount all his experiences of joy at the contents; it is enough to say that nothing except my mother's actual presence would have been so precious, for the two were a loving couple, always tender and true, beloved by all. They were called by the people of the village near by "John and Ann Waterhouse." I have seen my father hold mother upon his knee and rock her, at the age of seventy, as if she were a child. So careful were they as to following the "golden rule" that I have seen them, when counting eggs for the store, put an extra one into the basket if they were rather small. In father's later days he had a garden the produce of which he sold in the villages; people were always glad to see him come and sorry to see him go. Mother's death bed, or rather her exit from this life, was a most pleasing one, for she saw Alice and all her dear ascended, and conversed with them for days previously. On the 20th of May my dear father joined her, and so long as he retained his reason, till a few days previous to passing away, he expressed himself as going to meet his "Ann lass," for in all his conversation with her and in all her letters from spirit-life to him they used the broadest Yorkshire dialect because it best pleased them; of course in public it was left off. My father left a request that his funeral services should be held at the Methodist church where mother's took place, still wishing a Spiritualistic speaker, desiring me to take one from Boston to Rhode Island, where father's home was. I feared the church people would object, but to my joy they loved father too well to refuse his request, so I engaged Mr. H. B. Storer, who filled the place so perfectly that it will not be forgotten for many a month by the people of the locality. Even the minister took a part,

and the gathering did not present a funeral aspect, we mourners almost forgot to take leave of the body, so tangible was his presence. At the close as the choir were singing, forgetting that it was not in order for me to join in, I went near the singing and tuned up in my loudest and most joyful notes. And I could hear my dear mother and father singing by my side.

MRS. JENNIE POTTER.

BOSTON, MASS.

REFLECTIONS.

TO THE EDITOR: It used to be said of the old and infirm, "one foot in the grave, the other upon the lowest round of the ladder of life." We now in our conceptions reverse the order and say, "one foot upon the next round higher of the ladder of life." To climb is to ascend, not to go downward. The earth claims nothing but the earthly and the visible; the real of all things is invisible to the physical eye. We are yet a flesh-eating tribe. What a multitude of animal forms live on each other. To escape our kind we must be ever upon the watch. Human warfare has been, and oh! is yet, the employment of many. Cities and empires have gone down before the hand of man. Some ancient animal forms, the most gross and flesh-loving, have become extinct. Periods of time are required for the slow and gradual refinement of all things. The earth yet breeds her serpents, it is true, and myriads of viper and insect forms, but their extermination is aimed at. Life is developed in putrid masses. No place too foul for some manifestation of animal life. Are all forms subject to pain and suffering, and in what is their enjoyment?

The intellectual and spiritual in the human no doubt are the greatest. Pleasure does not always promote happiness. The physical senses and the intellectual senses differ. Instinct, evidencing thought, exists in every form of animal life. Thought as well as power rules the constellations. The accuracy of control is so wonderful in the planets that we can hardly think the same control exists for humanity. We know but little about other planets, and in fact but little about our earth, but for the nature of all things we are searching. For things useful we dig in the earth, and for mental entertainment we climb to the skies. The velocity of motion in the planetary bodies exceeds our conception, but motion is the purifier of life. Galileo was made to recall his statement that the earth turned over, which did not agree with the religion. He did so to save his head. What millions of human heads have been cut off for so-called religion, and what human suffering for its name's sake! A high official in his report to Trajan says: "When an individual is accused of being a Christian, he or she is arrested and brought before me. I then ask the person three times, 'Are you a Christian?' If the answer is 'yes,' I at once order their execution." Well, how much better has been the so-called Christianity?

All inspirations partake of the mentality of the person inspired in all periods of time. When we have attained to a certain degree of the Christ, or God element, our religion is "to do unto others as we would have them do unto us," to live soberly, righteously. Suffering is the effect of inharmony. Where perfect harmony prevails with the laws of nature there can be no suffering. There must be eternal progression or annihilation in order to express infinite goodness and power. The dark ages originated eternal punishment. According to the Bible, as well as profane history, angels were wont to interfere to prevent extreme acts, and the effects of extreme superstition. Moses had a wonderful guardianship and a great work to accomplish. The angel's charge concerning us has not been withdrawn, nor has inspiration been exhausted. Kingcraft and priestcraft have become so modified that persecution for opinion's sake, killing each other for God's sake is no longer allowed in the most enlightened communities.

PETER THOMPSON.

CEREDO, W. VA.

SEANCES WITH DR. SLADE.

TO THE EDITOR: I am moved to send you some extracts from my "Diary of Séances" with the medium, Dr. Henry Slade, who spent several days at my house a year ago, hoping you may select from them a portion at least sufficiently interesting for THE JOURNAL readers.

I met him for the first time at Lake Pleasant, in August, 1889, and at a séance attended by my wife and son, we received the following message between slates held

with his right hand and laid across my arms as I sat next to him at the table, his other hand being joined with ours upon the table before us:

MY DEAR FATHER AND MOTHER: Oh, dear mother, do not doubt me, for mamma it is true. Uncle George is with me and Uncle Charles. They say to tell you all is true—you will live after what they call death. The more you learn the more you will enjoy this life. I will come home if you will sit for me. I am your affectionate son.

FRANK.

The names given and general tone of the message demonstrate that the intelligence from which it came had a knowledge of facts connected with our personal and family life and history, such as certainly was not possessed by the medium at that time.

Upon taking leave of the doctor we gave him a standing invitation to visit us at our home, and the next spring we arranged by correspondence to have him with us a few days. During his stay there were ten parties, numbering from one to three, and aggregating about twenty different persons, to whom he gave séances, at which about twenty slates were written under varying, but always test, conditions such as rendered it plainly an impossibility for the writing to have been produced by any power under his control or dictated by his intelligence. Of these slates I have copies of eighteen, and six are now in my possession. I was present at four séances when eight slates were written, and my knowledge of conditions accords entirely with that of the other sitters who have given me the facts as they saw them. With one exception—hereafter noted—the writing was produced under some one or more of the following circumstances: The medium joined his left hand to the hands of the sitters upon the table top and taking a single slate, laid a piece of pencil on it and held the table leaf with his fingers underneath and thumb on top. Usually raps were heard upon the slate, and always the sound of writing as it progressed was plainly heard by all. Sometimes the pencil was laid upon the table and covered by the slate, or between two slates laid flat upon the table, with one hand of the medium and one of the person next to him joined together upon it, while at the same time his other hand was joined to those of the rest of the circle upon the table—the breaking of this connection by raising his hand would at once cause the sound of writing to cease, though it could be heard again as soon as the hands were joined—showing that the magnetic forces used in its production were caused to circulate through the combined physical or nervous systems of the sitters in a manner similar to the electric current in the operation of the telegraph, and like that a purely natural force, but acting under the guiding and controlling intelligence and power of some unseen yet potential individuality, foreign to both the medium and sitters. Sometimes the slates were held by the medium's right hand at one end, the other resting upon the shoulder of the person next to him.

To assert that purely human power and intelligence produced these strange phenomena and consequently that they do not prove the claims of Spiritualists would require the intellectual blindness and spiritual perversity of the Sadducees of old, whose descendants are found in every age and among all nations. Even the orthodox Pharisees are compelled to deny the facts, and claim fraudulent deception alone in explanation, or to admit them and in the same breath declare them to be the works of the devil, as did their ancestors who said of Jesus "He casteth out devils with the power of the Prince of Devils," forgetting that, both ancient and modern miracles—so-called—are but the evident operation of that power and wisdom which is the same unto all generations—and that to discredit these in this age when they are seen and known by millions of living witnesses is doubly to discredit the recorded testimony of every past age and people and undermine the very foundations of all religions.

[Mr. Ainsworth gives a number of messages which he says contained facts unknown to the medium, but we have space for the following only.—ED. JOURNAL.]

One morning I arranged to have a sitting for ourselves, and before doing so I was controlled to write automatically a simple request to which the name of my son was signed, followed by a line of approval from Dr. Davis, Slade's control, but inasmuch as all the many pages I had written under similar circumstances during two years or so before contained no internal evidence or actual demonstration that it came from any mind but my own, I had persistently

declined to believe that it really came from or was dictated by any spirit except mine. The independent writing, however, which came first to us at this séance seems to remove the foundations of this doubt. I cannot understand how these facts can be true, but I am reminded that all facts are mysteries until we understand them—and this is no deeper than the first great mystery of life and its ever-changing, never-ending manifestations throughout nature—"the same yesterday, to-day and forever"—seen by all but known and understood by none. The slate-writing message was:

MY DEAR MAMMA, PAPA AND BROTHER: Here we all are again to greet you. When I say all, I mean Uncle Charles and William and many more. Papa says mamma doubts, but I think papa doubts more, for when Dr. Davis and I controlled him to write this morning he had doubts. Papa, we did and do control you to write; so do not doubt again. Your loving son,

FRANK.

This slate is in the same handwriting as the one received by us at our first séance with the doctor at Lake Pleasant the previous summer, and resembles the natural hand of our son as I recall it.

We next received these messages addressed to Mrs. A., and one of them contained a statement of facts absolutely unknown to the medium:

DEAR MATTIE: It gives me more pleasure to come to you than I can express with this little pencil. Oh, I am so happy in this life—you know I was not very happy in my earthly life, you remember my troubles, but that has all passed. Your uncle (my husband) had one weakness. That gave us so much sorrow. My dear niece, never doubt your loving aunt,

JENNIE.

MY DEAR DAUGHTER MATTIE: It is but little I am able to say, but what I do say comes from my soul. Dear child, I am often with you, and Frank comes with me. He is growing to be a young man. He loves his brother Charlie not more than your loving mother, CORDELIA C. W.

I do not see how words of comment or argument can add anything to the convincing power of these facts, and that they are facts as fully and powerfully demonstrated as anything on earth ever was or can be admits of no question whatever. Kind reader, if you still doubt them, just seek to prove them false by your own experience whenever you can arrange to meet Dr. Slade or any other of the several reputable mediums for this phase of spiritual phenomena, and ask yourself if it be not worth the trouble to determine this question for once and all.

E. P. AINSWORTH.

NORTH AMHERST, MASS.

EXPLANATORY.

TO THE EDITOR: I am suffering badly from overwork, and so cannot go fully into the points at issue, but I wish to say a word to you concerning your editorial, "Pertinent and Plausible," in your issue of May 30th. My personal friendship for you and my long support of THE JOURNAL will assure you of my friendly spirit and prevent you misunderstanding my motives. I cannot but think your editorial unfair and misleading; though I am very far from supposing you intended it to be either.

1st. Having accepted the presidency of the new society—for the few months till January 1st—I may perhaps be allowed to speak with some authority. I do not know who "F. W." is or the source of his infallibility, but, so far as I know, Dr. R. C. Flower has nothing to do with the society. I say this merely as a matter of fact, and without assuming to know anything about the gentleman.

2nd. I fail entirely to see the pertinence or relevancy of the remarks concerning Mr. Allen. Mr. Allen has not denied or covered up his past work or opinions. Neither does he pose as a novice. Whatever his personal opinions may be, he now acts and speaks as one of a society. And, however certain any member of the society may be, either as to the truth or falsity of Spiritualism, it seems to me the true distinction is plain. He is now engaged not in trying merely to satisfy himself, but in the endeavor to accumulate and arrange evidence so that it may be of use in satisfying other people. In his official capacity as secretary of the society, it would simply be impudent for him to obtrude his views as though they were those of the society.

To believe oneself, and to make others believe—these are two very different things. As in the latter case, personal opinions count for little and gathered facts for a good deal.

BOSTON, MASS.

M. J. SAVAGE.

GOD AND NATURE.

To THE EDITOR: If the laws of Nature are the laws of God, it is difficult to see how he can be more merciful than gravitation. But that there is something else in this universe than the heartlessness of law, is evident to every one whose consciousness awakens to the touch of tenderness and pity. If physical law attests the being of a lawgiver, so also does moral law do the same thing. Inexorable law, in the material world, is pitiless; but the attribute of mercy in the moral world relaxes its hold upon the victim, and human ingenuity finds the way of escape. How can that be if God is omnipotent in the only way he can manifest himself—in law? Devouring fire is comparatively harmless in the presence of a well-equipped fire company. Can it be that puny man can resist Jehovah?

Thus we see that the God of gravitation, simply, is quite a different being—from the God of our human consciousness. The one is apparently merciless to the guilty and the innocent alike; the other relaxes its hold even upon the guilty. How is that? Simply because our consciousness is a reflex of God's personality. Pity is not the product of matter. Inexorable law is automatic; but mind is not, because mind is not the slave of Nature, but is the master of all its forces. We must obey when we cannot conquer; but mere machinery can do neither. But if man conquers Nature, is he not that far supernatural? The stream does not rise higher than its fountain. If man is merged in Nature, the same as all the lower forms of life, law clutches him as it clutches the oyster, and he, consequently, is just as helpless as the bivalve.

Man is not free from heredity nor from environment; neither is he absolutely helpless, for if he were, savagery would have been his fixed condition. Whenever the precision of machinery varies from a given line, that moment we see some influence introduced from the outside. Cogs and wheels do not generate that alien element. Now, then, if man is the least bit free he is not a machine, but a personality capable of loving and obeying God. To make man wholly the creature of necessity is to degrade him to a level below "the beasts that perish." Men have never done this except when goaded on to desperation by a pet theory. To make man an irresponsible creature, incapable of praise or blame, is the demand of materialism. "Consciousness," quoth one of them, "is the universal mistake and malady of mankind." That is to say, there is no sane man who believes anything attested by his consciousness. Of course everything outside of consciousness is non-existent. Man is thus not only insane but non-existent!

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R. E. NEED.

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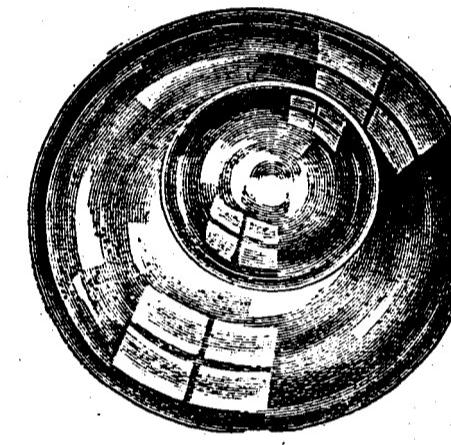
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CHAPTER X. THE HIGHER ASPECT

SOWING AND REAPING.

I.

All through the long drear days
When the autumn rains fell from the cold grey
sky,
And withered leaves in the harsh gusts flew by
He trod the beaten ways.

The bare red furrows spread
In narrowing lines across the upland chill,
The wan mist crept down the naked hill,
Where no flower raised its head.

Patient and bent and sad,
Each day he came and sowed the seed he brought
From earliest morn till latest night he wrought,
And yet no guardian had.

The long, long winter crept
Away. But while the new awakened earth
Sent her larks up the azure mad with mirth,
He sowed still and wept.

Tears that made heaven dim
With their sharp rain; for lo! the land was
bright
With beauty; yet long toil from morn till night
Had brought no fruit to him.

II.

O'er the blue hills he came,
Expectant of a country dry and bare,
But lo! rich swelling cornfields smiling fair,
Edged with a colored flame

Of flowers in the sun
That laughed and flung their odors to the breeze,
What time the quick fruit ripened on the trees.
The sowing had been done.

Within his grasp the scythe
Flashed as it swept the plenteous harvest down,
And the fair flowers he wove him for a crown
Sat on his forehead blithe.

And all the world with praise
Greeted the golden sheaves the reaper brought,
Forgetful of the patient hand that wrought
So long thro' past sad days.

The sower was at rest:
The worn limbs still, the tired eyes closed for
aye,
He never saw the glory of this day,
And yet he, too, was blest.

WALTER CRANE.

YOUNG LOVE'S DIFFICULTY.

Upon the timber bridge she stood,
That spans the water near the wood;
A maiden innocent and good.
The day was bright, the month was May;
The frisky lambs around were sporting,
We both were young; and youth, they say,
Youth is the time for courting.

She paused; a word might make her stay—
I would that she were here to-day!
I spoke not, and she passed away.
You laugh, no doubt and deem me cold,
That in my arms I did not fold her;
The reason? I was ten years old,
And she was ten years older!

"How do you know he loves you?"
"He said he would die for me."
"Is that all?"
"Isn't that enough?"
"Certainly not. If he said he would give up smoking for you that would be a real proof of love."

Some fancy the charms of the lily-white maid,
Of ethereal form and languishing eye,
Who faints in the sunshine and droops in the shade,
And is always "just ready to die."
But give me the girl of the sunshiny face,
The blood in whose veins courses healthy and free,
With the vigor of youth in her movements of grace,
Oh, that is the maiden for me!

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BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Which Wins? A Story of Social Conditions. By Mary H. Ford. Boston: Lee & Shepard. 1891. pp. 312. Paper, price 50 cts.

This interestingly told story which is dedicated to the Farmer's Alliance deals with the social problems involved in the present aspects of Western farming, especially with the mortgage system which the writer seems to have carefully studied, and her graphic portrayal of the evils of that system cannot fail to awaken serious thought even among those who have had no previous interest in the subject. Her principal hero is a romantic and wealthy young man, with high and Christ-like ideas, who puts his theories into practical effect; gives away his money, becomes a Nebraska farmer and one of the people. He keeps his high principles to the last, but loses about everything else through the treachery of his more business-like friends and dies declaring it folly for one individual to attempt to right eternal wrongs.

Intimations of Eternal Life. By Caroline C. Leighton. Boston: Lee & Shepard. pp. 130. Cloth, 75cts.

In the preface to this volume the author states that having been separated from schools, churches and libraries for a long period, she is very much impressed upon returning to a centre of thought, with the amount of skepticism which has crept in among sacred things. With her thoughts aroused by conditions so different from those of her early days, she has investigated the subject of a future existence, and has examined and quotes many conflicting statements from scientific and religious authorities. Her deductions and speculations while searching for the truth, are given in a clear and concise form and will interest those engaged in the study of the great question of the future life.

Main Traveled Roads, Six Mississippi Valley Stories. By Hamlin Garland. Boston: Arena Publishing Company. 1891. pp. 260. Paper covers, 50 cts.

These stories, all distinctly American, deal with the lights and shadows of Western life, with the experience of men who have toiled and struggled and suffered, with whom the author is evidently in deep sympathy. The stories are pictures of life and conditions as they are found today, thoroughly realistic and very readable.

MAGAZINES.

The *North American Review* for July, a very excellent number, includes articles by Baron de Hirsch, under the head of "My Views on Philanthropy"; by the President of the Farmers' Alliance, on the "Farmer's Discontent"; on "A New Variety of Mugwump," by the Hon. Dorman B. Eaton, ex-President of the Civil Service Reform Commission; on "English Universities and Colleges," by Prof. E. A. Freeman; on "The Relations of Literature to Society," by Amelia E. Barr; on "Industrial and Financial Cooperation," by F. B. Thurber; on "The Inheritance of Property," by Prof. Richard T. Ely; on "Loafing and Laboring," by the late E. P. Whipple; on "Domestic Service in England," by Emily Faithfull; and on "The Theological Crisis," by Dr. Charles A. Briggs.—The *Chautauquan* for July has an attractive table of contents. Among the articles are "The Disagreeable Truth about Politics," by George Hepworth; "Horace Greeley's Boyhood," by Theodore Temple; "English-Speaking Caricaturists," by C. M. Fairbanks; "The Spanish Creole," by Annie R. King; "The Woman's World of London," by Elizabeth Robins Pennell; "Woman's Work in America," by Catharine Hughes; and "What Support a Wife may Claim from Her Husband," by Lelia Robinson Sawtelle, LL.B.—*Romance* for June contains some very exquisite short stories, the chief being "The Mystic Krewe," by Maurice Thompson, always a charming story teller. Whoever wishes to while away a pleasant hour can always find it in *Romance*.—The *Westminster Review* for June has a number of readable articles among which are "Prince Napoleon," by Constance Eaglestone, and "Abraham Lincoln," by Theodore Stanton.

"The City of Paris," which Dr. Albert Shaw calls "the typical modern city," is to be the subject of a paper by him in "The Century" for July.

"The Forum" for July will contain a review of the policy and an estimate of the character of the Emperor of Germany, by F. Heinrich Geffcken, Imperial Privy Councilor, who explains in detail the dismissal of Bismarck and the relations between the Emperor and the ex-Chancellor.

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OPINIONS.

W. D. HOWELL'S, in *Harper's Monthly*: "Where it deals with civic, social, personal duty, Mr. Salter's book is consoling and inspiring."

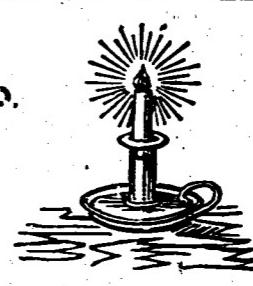
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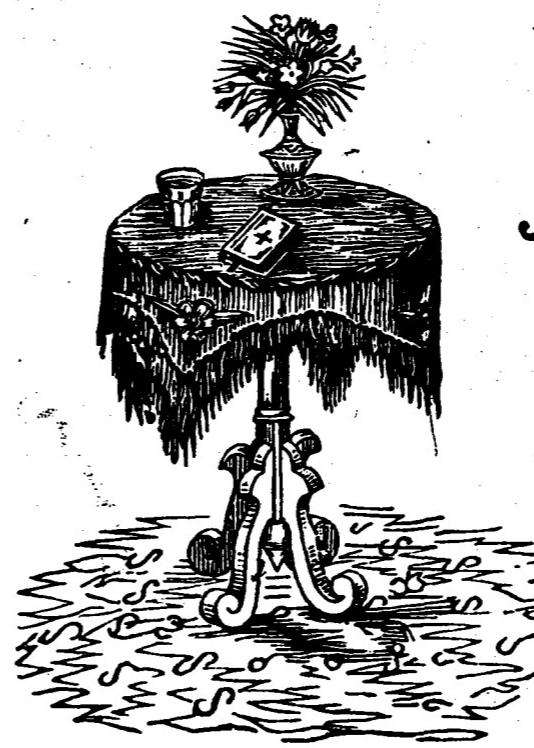
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To hamper busy feet.

I want no "golden harp" in mine,
Or useless "palms" to wave,
Or ceremonies all so fine,
My usefulness t'enslave.

I want an mission to perform
Some weary soul to cheer,
Strongholds of bigotry to storm,
As I have stormed them here.

I want to tell benighted minds,
Whose thoughts with sorrow swell,
To search God's universe; he finds!
There is no burning hell.

The hell and all the hell there is,
We make within our breast,
It comes to us, and heaven too,
All at our own behest.

I want a useful life below,
A useful life above,
For God is not a fiend, I know,
But is a God of love.

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Spent one day in a shady nook,
Where blossom and bird and rippling brook
Were wooing me with their music sweet
From the city's din, and noisy street.
I wondered if heaven itself could hold
In its jasper walls, and streets of gold,
A fairer scene or sweeter tune
Than blossom, and brook, and bird in June.

The clear, blue sky through trees above,
Looked gladsome and pure as life's first loye;
While the breezes soft with the leaves at play
Seemed kissing the branches brown and gray.
And off to the right the meadows green
Were waiting the dance of fairy queen;
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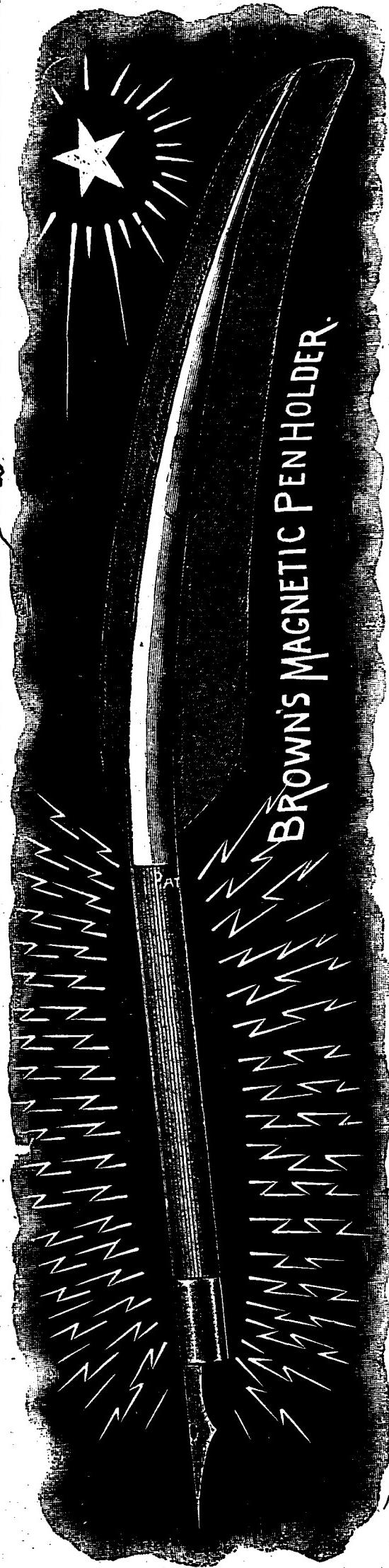
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"ONE OF FIVE HUNDRED."

The spontaneous proposal made by Mr. Bemis in the letter published below is timely and thoroughly practicable. Indeed, it ought to be no trouble at all to accomplish it. The warm season is in most lines of journalism one of depression, but for many reasons the causes for this do not exist in spiritualistic journalism, or if existing are more than offset by agencies peculiar to the field. The spirit of fraternal co-operation evinced by Mr. Bemis is most encouraging and I hope the publication of his suggestion will act as an inspiration, not only to four hundred and ninety-nine others but to all friendly readers. How many will do their utmost in the direction indicated for the next sixty days? Read the proposal of Mr. Bemis, then sit down and write me a postal card notifying me of your enlistment as one of the noble five hundred:

MEADVILLE, Penn., June 19, 1891.

I know THE JOURNAL is the ablest of all the Spiritualist papers in this country, and should command an immense circulation.

I have but little time, and so can do but little; but will do my best. There should be 500 readers, who, during the next sixty days, can add five paying subscribers each to your list, and I propose to be one of the 500. About the 20th of August the time will be up. Five times 500 is 2,500. I propose to do my part to make good this proposition, and hope 499 others may join in the effort. I do not think I could do a better service to genuine Spiritualism than to increase the circulation of the paper which to my mind is, to state it mildly, one of the best exponents of its essential verities. I intend soon to prepare a contribution for publication; but am more anxious to strengthen your hands, by increasing the number of your paying subscribers, than to make contributions to your columns. I feel that I owe THE JOURNAL five new subscribers which should be paid within the next sixty days. If I do not pay the debt within the stipulated time, you will please call my attention to the delinquency. Who will volunteer to help?

Fraternally,

F. H. BEMIS.

TRANSITION OF DR. N. B. WOLFE.

Again is THE JOURNAL called upon to chronicle the transition of a veteran Spiritualist and long-time friend. After a protracted and painful illness Dr. N. B. Wolfe closed his mortal career on the morning of June 17, at his residence in Cincinnati. His remains were taken to Lancaster, Penn., by his daughter, Mrs. Washington Van Hamm, accompanied by her husband and Mr. Cal Van Hamm, and Mr. Robert E. Pugh who delivered the funeral address at the crematory. The ashes were deposited at Columbia, Penn., the place of his birth.

Dr. Wolfe was born in Columbia, Lancaster County, Penn., on the 25th of December, 1823. His father was Paul Wolfe, an architect, a descendant of the Wolfe and Epply families, of Pennsylvania, of which Gov. Wolfe, of Pennsylvania, is a cousin. His mother was Mary Lockard, a granddaughter of Thomas Lockard, one of the Holland redemptionists, whose wife, Mary Hudson, was one of the Pennsylvania colonists coming over from England in the Canterbury with William Penn on his second voyage. The Lockard family is one of the old proprietary families of Lancaster County. Their descendants are numerous. Dr. Wolfe's country house in Lancaster County, "Glen Manor," being near the old family country seat. The old mill, built of stone, and now fitted with all modern conveniences, was erected in 1789.

Paul Wolfe, Dr. Wolfe's father, was the architect of the capitol at Baton Rouge, La., where he died while it was in process of erection in 1823. Dr. N. B. Wolfe spent his childhood in Columbia, Penn., and at the age of fifteen left home to carve out his fortune unaided. He early displayed ability as a writer, and had his attention not been directed to medicine, journalism would seem to have been the field most likely to afford him the greatest success. He formed the acquaintance of James Buchanan, who afterward became President of the United States, and, being an ardent Democrat, became his private secretary and resided with him at his elegant home at Wheatland. Until his death Dr. Wolfe was in intimate correspondence with the president, and by him was appointed commissioner to India to study the flowers and botany of that country. When Mr. Buchanan was Minister to the Court of St. James Wolfe was tendered but declined the Secretaryship of the Legation. After the passage of the fugitive slave law Dr. Wolfe ceased to be a Democrat and left his native town, seeking a residence in Canada.

Like many another successful man, Dr. Wolfe made several failures before fortune smiled upon him. Not until 1864 or 1865 did he get a firm foothold, and that in Cincinnati where a previous attempt had been a failure. His professional success and shrewd business sense enabled him to ac-

cumulate a fortune despite large losses entailed in attempts to assist friends.

Dr. Wolfe as early as 1850 found from practical experiments that there was something in Spiritualism, and later became an ardent Spiritualist and investigator of psychical phenomena. His experiments in 1872 in his own house with Mrs. Mary J. Hollis—now Mrs. Billing—are well known through his book "Startling Facts," which has had a world-wide circulation. To those sciences he invited F. B. Plimpton, Don Piatt and other writers of prominence, nearly all of whom were thoroughly convinced of the spirit origin of the manifestations. We believe the record of the experiments with Mrs. Hollis, as well as those of an earlier date, are good evidence, well worthy of credence. Within the past few years Dr. Wolfe published accounts of astounding phenomena had with mediums known to be arrant swindlers, and this with many has weakened the force of the evidence recorded in "Startling Facts." While we cannot accept the later testimonies we are not among those who think less of the earlier evidence. We believe it will stand.

Dr. Wolfe was head and shoulders above most men in intellect and will power. With a less rugged experience in early life, with the softening and refining influences which fell to the lot of many of his contemporaries he would have outshone them all. We knew him well and although in his later years he looked coldly upon us because of differences of opinion we never for a moment felt other than the same cordial friendship for him which characterized the earlier years of our intercourse. The only surviving member of his family, Mrs. Van Hamm, is a woman of brilliant intellect. She graduated from Pulte Medical College some years ago with great

éclat; and with the fortune of her father will be able to accomplish great good for humanity.

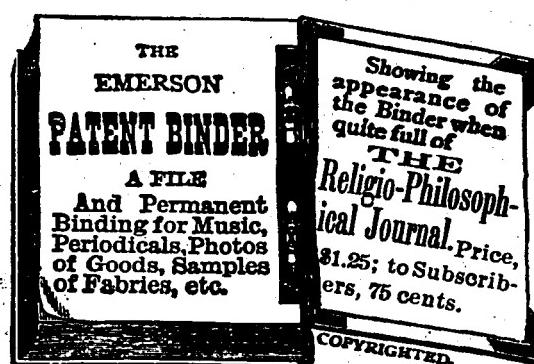
The Fifth Annual Corn Palace Festival will be held in Sioux City, October 1 to 17, 1891, inclusive. With the worldwide reputation for beauty, novelty and expression of the resources of the west, which the Corn Palace has acquired, the knowledge and ambition of its builders have increased, and the Fifth Annual Corn Palace will be one of the handsomest structures yet conceived. The festival, too, will attract a greater number of people than ever before. The flattering prospects for an abundant crop in all cereals and forms of vegetation, which are so essential in making eloquent the Corn Palace, assures also a wider interest in the region which produces it. The attractions, therefore, will be arranged on a grander scale than ever before; and the exhibits of the palace and the people who visit it as spectators will be drawn from nearly every quarter of the globe. All are invited, and Sioux City is prepared to entertain them.

The meeting held on June 1, under the great oak tree at Sunny Brae, the home of Mrs. E. L. Watson, was a grand affair. The inspired words of Mrs. Watson seem to have sunk deep into the hearts of many not accustomed to attending Spiritualist meetings. THE JOURNAL will in the near future publish a stenographic report of the discourse. On Monday of this week, Mrs. Watson spoke by request for the Capetino Society of King's Daughters on a theme she is peculiarly well fitted to discuss, "Woman's work."

A. E. Stanley, in renewing his subscription, says: People should pay promptly for so good a paper.

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